কোরআন বাংলা

QURAN BANGLA

ideas n views publication

Quran Bangla

By A Z M Alamgir

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Preface

(Introduction to the First Edition)

From childhood, people often learn the messages of the Quran through word of mouth, hearing different versions from various people. This often sparks a curiosity in the inquisitive mind to read the original text. At some point in their lives, they attempt to read the original Quran to truly know and understand its subjects.

These words are not directed at those who are pursuing higher studies in religious subjects, those who will do so, or those who have chosen it as a profession. Rather, this has been written considering the enthusiastic general reader—those who read various types of books on their own and prefer to understand the meaning through their own efforts without needing someone else to explain it to them.

The truth is, even after starting with great interest, a general reader often loses patience while trying to understand the Quran, unless they are reading it purely out of devotion without seeking to comprehend it. As a result, many leave the reading unfinished or are forced to give up. Consequently, they may never get to read or know the original text for themselves in their entire

lifetime. They remain distanced from the truth, and imaginary fears or superstitions take hold. The path of justice fails to be established.

Why does this loss of patience occur? There are several reasons. One of the primary reasons is the inability to understand the context behind the verses while reading. Furthermore, when reading the Quran in Bangali, the use of language does not feel spontaneous or natural to many. Eventually, after hearing various contradictory statements and interpretations from different people, many may turn toward atheism or lean in that direction.

Keeping several such factors in mind, this effort to publish a Bengali edition of the Quran has been undertaken. This work has been done with special consideration so that the general reader does not lose patience and is not deprived of reading the core messages of the Quran for themselves.

In the presentation of the verses, every effort has been made to ensure that the reader does not face difficulty in following the narrative flow. For this reason, a brief description has been provided at the beginning of each Surah (chapter). Additionally, where deemed necessary, short explanations have been provided alongside certain verses so that the general reader can get a hint to better

understand the specific verse.

The primary focus here is to highlight the core messages of the Quran as a guideline for human life. Another aspect that has been emphasized is the choice of Bengali vocabulary and the use of language. I personally felt that emphasizing these elements in a Bengali Quran was an essential requirement. This was a major motivation for this work. Furthermore, identifying and highlighting which subjects of the Quran are more significant for the practical needs of human life in the present time was also considered important.

This effort can also be described as an attempt to encourage readers to try and understand the Quran by reading it themselves, rather than just knowing its messages through hearsay.

This Bengali edition has been prepared from English. In this regard, assistance was taken from existing English and Bengali Qurans. Among the websites primarily followed, notable ones include: www.quranexplorer.com, www.bibel-online.net, www.englishtafsir.com, and Quran Digital (PDF).

Every possible effort has been made to complete this work without errors. However, if any discrepancy is

observed, it will be corrected. With the hope that future generations can understand the message sent by the Almighty as accurately as possible—

A.Z.M. Alamgir Dhaka, 2017.

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AL-QURAN

In the name of Allah, the Most Gracious, the Most Merciful

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1. Surah Al-Fatihah (The Opening)

Verses: 7 | Revealed in Makkah

In the Holy Quran, a complete match between the name of a Surah and its entire subject matter is often not found. This is because a single Surah may discuss many different topics. Consequently, in most cases, a significant or unique word or a catch-word used within the Surah is chosen as its title. These names can be considered symbolic. It can be said that the name serves as an aid to distinguish a specific Surah from others. While the names of a few Surahs do represent their internal subject matter, **Al-Fatihah** is one such Surah. Its naming as the "Opening" chapter of the Quran is highly appropriate.

In this Surah, a prayer is offered to Almighty Allah for the mental strength to walk upon the right path. The reading of the entire Quran begins or is initiated through this prayer. Within this Surah, some fundamental concepts about Allah are presented very briefly; for instance, Allah is Merciful and the Master of the Day of Judgment.

As the very first Surah of the Quran, it establishes the concept of the Day of Judgment. As a result, it presents an initial idea regarding the essence of the entire Quran. Consequently, it provides a clear concept from the very beginning regarding the management of human deeds and their consequences. This is one of the Surahs revealed in the early period. It is the first Surah to be revealed in its entirety.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	All praise is for Allah; Who is the Lord of the worlds; [1-3]
2	He is the Most Gracious; He is the Most Merciful;
3	Master of the Day of Judgment.
4	(O Great Allah) It is You we worship, and it is Your help we seek; [4-7]
5	Guide us to the straight path—
6	The path of those upon whom You have

	bestowed favor,
7	Not the path of those who have earned Your wrath, nor of those who have gone astray.

[The brackets like [1-3] and [4-7] indicate how the translator has grouped the themes of the verses (like praise vs. supplication).]

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2. Surah Al-Baqarah (The Cow)

Verses: 286 | Revealed in Madinah

The naming of this Surah does not directly help in understanding its overall subject matter. It does not represent every topic discussed within, nor is that possible. This is because this Surah addresses a vast range of subjects, and it is difficult to encompass such extensive themes under a single title.

The Surah contains discussions regarding the historical narrative of the Israelites. Within that discussion, there is a mention of an incident involving a heifer (cow) (Verses 67-73). The name of the Surah is derived from that specific incident. It is the longest Surah in the Quran. It can be said that all the core messages and important guidelines of the Quran are presented here; it can even be called a summary of the entire Quran.

Key subjects discussed include:

- Concepts regarding Revelation and guidance.
- Classifications of humanity: Believers, Unbelievers, and Hypocrites.
- Discussions on Allah and the creation of man.
- Worship, Zakat (charity), reward and punishment.

- Surrendering to Allah and the concept of Messengers.
- Redirection of the Qibla (direction of prayer).
- Signs of Allah and discussions on Shirk (associating partners with Allah).
- Lawful and prohibited food, and warnings about Satan.
- Guidelines on righteous actions, murder, and Qisas (retribution).
- Matters of inheritance, orphans, fasting, Hajj (pilgrimage), and war.
- Prohibitions on alcohol and gambling.
- Marriage, divorce, and oaths.
- Charity, usury (interest), debt contracts, and accountability for one's deeds.
- It concludes with a powerful prayer to Allah.

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Historical Background: The Israelites

To properly understand the extensive discussion on the Israelites in this Surah, some prior knowledge of their history is essential. This can be found by studying the Bible (Torah/Old Testament).

- **Prophetic Lineage:** After the Prophet Noah (Nuh Alaihis Salam), Prophet Abraham (Ibrahim AS) was the

first individual entrusted by Allah to preach Islam. He moved from his birthplace in Iraq to Canaan (Palestine).

- **Two Sons:** Abraham had two sons—Ishmael (Ismail) and Isaac (Ishaq).
- **Ishmael (AS):** He settled in Hijaz (Makkah). The Quraysh tribe of Arabia and Prophet Muhammad (Sallallahu Alaihi Wasallam) are his descendants.
- **Isaac (AS) and Jacob (Yaqub AS):** Isaac's son was Jacob, also known as **'Israel'** (meaning 'Servant of Allah'). The 'Children of Israel' (Bani Israil) refers to the descendants of Prophet Jacob.
- **Key Prophets of this Line:** This lineage includes Joseph (Yusuf), Moses (Musa), David (Dawud), Solomon (Sulaiman), John the Baptist (Yahya), and Jesus (Isa).

Context in Madinah

Surahs revealed in Makkah (Makki) usually focus on basic beliefs like Monotheism, Prophethood, and the Afterlife for the polytheistic Arabs. However, after the Hijrat (migration) to Madinah, the revealed Surahs (Madani) began to cover social, cultural, economic, and political laws.

In Madinah, there was a significant population of Jews. It was important to invite them to the path of Islam as they were already familiar with the concepts of Monotheism through Prophet Moses (AS). However, over time, many had deviated from the core spirit of their revelations and developed stubbornness or political motives for resisting the new message. This Surah addresses them extensively, inviting them back to the right path of complete surrender to Allah (In Bengali version there is more detail about it).

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Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Mim. [At the time the Quran was revealed, such initials were common in Arabic literature and poetry. Over time, their usage faded, making it difficult today to pinpoint their exact linguistic significance.]
2	This is the Book (the Quran); in it there is no doubt. It is a guide for those who protect themselves (from deviation/wrong paths); [2-5]
3	Those who believe in the Unseen, establish prayer, and spend from the life-provisions (sustenance) We have granted them;
4	And those who believe in what has been revealed to you (O Muhammad) and what was revealed before you (i.e., the Torah, Psalms, and Gospel), and they are certain of the Hereafter;

5	These are the ones following the guidance from their Lord, and it is they who are the successful.

(Up to Sura or chapter 48 not all the verses included in this English version)

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3. Surah Al-Imran (The Family of Imran)

Verses: 200 | Revealed in Madinah

In English, the name of this Surah is **"The Family of Imran."** It is named as such because it contains discussions regarding the family of Imran. Brief insights into who "Imran" was are provided in the appropriate sections of the Surah (starting around Verse 33).

The Surah primarily addresses the "People of the Book"—specifically Jews and Christians—inviting them to believe in the message of the Qur'an sent by Allah. It acknowledges that prior to the revelation of the Qur'an, they were given the **Torah (Tawrat)** and the **Gospel (Injeel)** as guidance.

While Surah Al-Baqarah focused significantly on the Israelites (Jews), this Surah extends the discourse to include Christians. Consequently, it features narratives about **Isa (AS)** (Jesus), **Maryam** (Mary)—the mother of Jesus—and **Yahya (AS)** (John the Baptist).

Additionally, the Surah discusses the experiences of the believers during the **Battle of Uhud**, providing guidance on faith, conduct, and resilience in the face of setbacks.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Meem. [See 2:1]
2	Allah! There is no deity except Him, the Ever-Living, the Sustainer of [all] existence. [2–4]
3	He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it, and He revealed the Torah and the Gospel.
4	Aforetime as guidance for the people, and He revealed the Criterion (the Quran, which distinguishes right from wrong). Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is exalted in Might, the Owner of Retribution.
5	Indeed, from Allah nothing is hidden in the earth nor in the heaven. [5–6]

6	It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.

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4. Surah An-Nisa (The Women)

Verses: 176 | Revealed in Madinah

In English, the name of this Surah is **"The Women."** It is so named because it extensively addresses the rights, roles, and legal status of women. The historical context of its revelation is largely tied to the aftermath of the **Battle of Uhud**, in which seventy Muslim warriors were martyred. This created a social crisis involving many widows and orphans, necessitating divine guidance on inheritance and the protection of vulnerable members of society.

The Surah discusses various family and social matters, including marriage, divorce, the rights of spouses, women's rights, inheritance laws, and the treatment of orphans. It issues stern warnings against the unfair seizure of property or violating the rights of others. Furthermore, it provides clear instructions for maintaining justice and equity within the community.

A grave warning is given to those who unjustly consume the property of orphans: they are essentially "swallowing fire into their bellies" and will enter a blazing Flame. The Surah calls for constant vigilance in fulfilling these social and legal obligations.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	O mankind, be mindful of your duty to your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and [be mindful of] the wombs (the ties of kinship). Indeed, Allah is ever over you an Observer.
2	And give the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own properties. Indeed, that is ever a great sin. [2–6]
3	And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses (captives of war). That is more suitable that

	you may not incline toward injustice.

- Universal Brotherhood: Verse 1 emphasizes that all of humanity shares a common biological and spiritual origin, promoting equality regardless of gender or race.

- Justice for Orphans: Verse 2 strictly forbids guardians from "mixing" their wealth with that of orphans to hide the misappropriation of funds—a common practice in pre-Islamic times.

- Conditional Polygyny: Verse 3 introduces the permission for polygyny specifically within the context of social justice (caring for orphans/widows) but makes it strictly conditional upon the ability to maintain absolute "equity" and "justice" among wives.

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5. Surah Al-Ma'idah (The Table Spread)

Verses: 120 | Revealed in Madinah

In English, the name of this Surah is **"The Table Spread."** It is named after the request for a "Table Spread" of food from heaven made by the disciples of Jesus (Isa AS), as mentioned in verse 112.

The Surah was revealed after the **Treaty of Hudaybiyyah** (around 6–7 AH) when the Muslims were preparing for the pilgrimage (Hajj/Umrah). Consequently, much of the Surah provides regulations regarding the rituals of Hajj and the sanctity of the pilgrimage.

The Surah extensively discusses the concept of **Halal (permissible)** and **Haram (forbidden)** foods and actions. Believers are warned not to repeat the mistakes of previous peoples who received scriptures. It also narrates the story of the **two sons of Adam** (Cain and Abel/Qabil and Habil) and continues the discourse regarding the Jews and Christians, strictly forbidding the association of partners with Allah (Shirk).

Other topics include the fulfillment of promises, marriage regulations, physical cleanliness (wudu/ghusl), standing for justice as witnesses, the severity of murder and its punishment, and the importance of truthfulness and wills

(Wasiyat). A key spiritual takeaway is that every individual is responsible for their own soul; those who follow the right path will not be harmed by those who go astray. Ultimately, everyone returns to Allah to be informed of their deeds.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	O you who have believed, fulfill [all] contracts/obligations. Lawful to you are the animals of grazing livestock except for that which is recited to you [as prohibited]—hunting not being permitted while you are in the state of Ihram. Indeed, Allah ordains what He intends.

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6. Surah Al-An'am (The Cattle)

Verses: 165 | Revealed in Makkah

In English, the name of this Surah is **"The Cattle."** This title is symbolic and is derived from the discussion regarding cattle and livestock found in verses 136–139. However, the Surah is not primarily about livestock; rather, it focuses heavily on the core tenets of faith: **Tawhid** (the Oneness of God), the rejection of **Shirk** (associating partners with God), and the reality of the **Day of Resurrection**.

The Surah highlights the countless signs of Allah's creative power present in the universe. While these signs are manifest, those who are heedless will fail to gain insight from them. It is emphasized that for every divine declaration, there is a fixed time, and eventually, everyone will come to know the truth.

Humanity is warned about their actions and reminded that everyone must eventually stand before their Lord for accountability. Those who choose the wrong path will lose their peace and well-being in the hereafter. This warning is a mercy, intended for the welfare of mankind so they do not commit errors in ignorance. Each person's insight benefits their own soul, and those who choose to

remain "blind" to the truth only harm themselves.

The Surah provides guidance on the correct conduct and responsibilities of believers. It outlines the path of righteousness and clear directions for living a life aligned with divine will. A significant warning is issued: **no soul shall bear the burden of another**—everyone is responsible for their own deeds.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	[All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Yet those who disbelieve hold others as equal to their Lord. [1–3]
2	It is He who created you from clay and then decreed a term and a specified time [for resurrection] known [only] to Him; then you [still] doubt.
3	And He is Allah, [the only deity] in the heavens and the earth. He knows what you conceal and what you declare, and He knows what you earn (of deeds).

7. Surah Al-A'raf (The Heights)

Verses: 206 | Revealed in Makkah

The name of this Surah is derived from the word **"Al-A'raf"** mentioned in verse 46. In English, it is titled **"The Heights,"** referring to the elevated place situated between Paradise and Hell.

The revelation calls upon humanity to establish faith. It warns people by discussing the fate of those in the past who rejected divine messages and committed transgressions. The Surah includes a detailed discussion on **Iblis (Satan)**—why and how he misleads humanity—serving as a warning against arrogance. The Messengers are presented as a blessing from Allah; believing in their message is beneficial for mankind. It strictly forbids associating partners with Allah and emphasizes that without His guidance, all efforts become futile.

The Surah reminds humanity of the **Covenant** made with Allah at the time of the creation of Adam, where all human souls acknowledged their Creator. It calls for constant remembrance of Allah within the heart, which leads to success and spiritual fulfillment. Above all, it encourages expressing gratitude for the countless blessings bestowed upon us.

A significant portion of the Surah warns against creating disorder on earth after it has been set in order. It uses the metaphor of rain: just as water from the clouds brings life to dead land and produces various fruits and crops, so too will the dead be resurrected. Every community has a fixed term; when their time comes, they can neither delay it by a single moment nor bring it forward. Knowledge of the Final Hour rests solely with Allah, and He will manifest it at the appointed time. It is described as a momentous event in the heavens and the earth that will come upon people suddenly.

It is clarified that the Messenger has no power to bring benefit or harm to himself except by the will of Allah; he is merely a warner and a bearer of glad tidings for the believers. If one feels a provocation from Satan, they are instructed to seek refuge in Allah. The Qur'an is presented as a source of insight, guidance, and mercy from the Lord for those who believe.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Meem, Sad. [See 2:1]

2	[This is] a Book revealed to you, [O Muhammad]—so let there be no distress in your breast therefrom—that you may warn thereby and as a reminder to the believers. [2–3]
3	Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember/take admonition.

- The Concept of Al-A'raf: The "Heights" serve as a transitional place for those whose good and bad deeds are equal, highlighting the absolute precision of Divine Justice.

- The Origin of Misguidance: By detailing the story of Satan's fall due to pride, the Surah teaches that arrogance is the primary barrier to truth.

- Universal Covenant: The reminder of the primordial covenant (Fitrah) suggests that every human has an innate, internal recognition of the Creator.

8. Surah Al-Anfal (The Spoils of War)

Verses: 75 | Revealed in Madinah

The name of this Surah is taken from the word **"Al-Anfal"** mentioned in the very first verse. In English, it is titled **"The Spoils of War."**

This Surah was revealed following the **Battle of Badr**, the first major military encounter in Islamic history. It primarily provides a critical evaluation of the aftermath of the battle. The victory is explained from a divine perspective, emphasizing that ultimate success comes from Allah. The Surah discusses the distribution of war booty (spoils), the sanctity of treaties and the honor of maintaining them, matters of war and peace, the treatment of prisoners of war, and the mutual relationships and solidarity among Muslims.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	They ask you, [O Muhammad], about the spoils of war. Say, "The spoils of war belong to Allah and His Messenger." So fear Allah and amend that which is between you (your

	conditions/relationships) and obey Allah and His Messenger, if you should be believers. [1–3] [This message was revealed in the context of a dispute among the early Muslims regarding the distribution of spoils after the Battle of Badr].
2	The believers are only those who, when Allah is mentioned, their hearts feel fear, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.
3	The ones who establish prayer and spend from what We have provided them. [By describing the characteristics of true believers, the Surah encourages them to wholeheartedly accept the decisions made by Allah and His Messenger regarding the distribution of war spoils].

- **Spiritual Discipline in Victory:** The Surah shifts the focus from material gain (spoils) to spiritual rectification, urging believers to prioritize their relationship with Allah and each other over worldly assets.

- **Attributes of Faith:** Verse 2 provides a psychological profile of a believer: emotional resonance with the mention of God and a dynamic faith that grows through the contemplation of revelation.

- **Ethical Warfare:** The Surah establishes foundational

principles for Islamic international law, particularly regarding the ethical treatment of captives and the binding nature of peace treaties.

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9. Surah At-Tawbah (The Repentance)

Verses: 129 | Revealed in Madinah

In English, the name of this Surah is **"The Repentance."** It is also known as **Surah Al-Bara'ah (The Ultimatum/Disassociation)**. Notably, this is the only Surah in the Qur'an that does not begin with the phrase *"Bismillahir Rahmanir Rahim"* (In the name of Allah, the Entirely Merciful, the Especially Merciful).

The historical context of this Surah is tied to a critical turning point in Islamic history. Following the **Treaty of Hudaybiyyah**, the spread of Islam gained significant momentum. However, when the polytheists violated the peace treaty, it led to the sudden and bloodless **Conquest of Makkah**. Even after this victory, the disbelievers fought with full force at the **Battle of Hunayn** but were defeated, leading to most of Arabia coming under the banner of Islam.

Later, a Muslim delegation sent toward Christian-dominated areas near Syria (under Roman rule) was met with betrayal, where fifteen members were killed. This incident made the **Expedition of Tabuk** inevitable. The Surah encourages the believers to participate in the Tabuk expedition and issues a stern warning to the polytheists. It announces the termination of existing

treaties with those who violated them and declares that the guardianship of the **Kaaba** would be transferred from the polytheists to the believers. Other topics include the Jizya tax, the importance of keeping promises, fighting against oppression, the characteristics of true believers, and guidance for spiritual conduct.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	[This is] a declaration of disassociation (Bara'ah) from Allah and His Messenger to those with whom you had made a treaty among the polytheists. [1–8] [Breaking a treaty while it is in effect is an act of treachery. According to established norms, parties to a treaty should not engage in war against each other. However, the polytheists frequently attacked believers whenever they saw an opportunity. Therefore, this verse declares the formal dissolution of those treaties].

- The Absence of Bismillah: Scholars note that since the Surah begins with a stern ultimatum and a declaration of war against treachery, the usual invocation of mercy was omitted to reflect the gravity of the judgment.

- Integrity of Treaties: The Surah makes a clear distinction between those who kept their word and those who betrayed

it, commanding believers to fulfill treaties to their term for those who remained faithful.

- **Civic Responsibility:** The transfer of the Kaaba's custody signaled a shift in the social and religious order of Arabia, moving from tribal paganism to monotheistic administration.

Quran Bangla by A Z M Alamgir

10. Surah Yunus (Jonah)

Verses: 109 | Revealed in Makkah

The name of this Surah is taken from the Prophet Yunus (Jonah), though it does not contain an extensive biography of his life. Like many other Surahs, the name is symbolic and serves as an identifier.

The revelation calls upon humanity to establish faith in the Creator, who initiated all of creation and continues to sustain it. A stern warning is issued to those who deny the ultimate meeting with Allah. People often ask when the divine promise of the afterlife will be fulfilled; the Surah clarifies that every community has a fixed term. When their appointed time arrives, they can neither delay it by a single moment nor bring it forward.

The Surah emphasizes that those who choose to be "blind" to the truth do so to their own detriment. Worldly attractions are merely temporary, whereas Allah calls humanity toward the "Abode of Peace and Security" (Paradise). For those who do good, there is a magnificent reward and even more.

It is noted that if the Lord had willed, everyone on earth would have believed simultaneously. However, faith

cannot be forced upon anyone, as compulsion would go against the divine purpose of free will. Only those who use their reason, intellect, and wisdom will benefit from these signs; those who remain heedless will not. Ultimately, whoever follows the guidance does so for the benefit of their own soul, and whoever goes astray does so to their own loss.

Key themes discussed include the Oneness of Allah (**Tawhid**), the rejection of associating partners with Him (**Shirk**), and the reality of the Hereafter. It points out that those who associate partners with Allah often rely on mere conjecture, and conjecture can never replace the Truth. The knowledge of the unseen remains beyond their grasp. The Surah points to the signs in Allah's creation, suggesting that those who observe the universe with an open mind will surely understand the message. Believers are advised to remain patient until the final judgment of Allah is manifest.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Ra. These are the verses of the wise Book.

2	Is it a matter of wonder for mankind that We have inspired a man from among themselves, [saying], "Warn mankind and give good tidings to those who believe that they have a high standing with their Lord"? The disbelievers say, "Indeed, this is an obvious magician!"
3	Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, conducting every affair. No intercessor can plead [with Him] except after His permission. That is Allah, your Lord, so worship Him. Oh, will you not then remember? [3–6]

- The Surah repeatedly challenges humans to use their "Aql" (intellect) to distinguish between truth and superstition.

- Heaven is described as *Dar-us-Salam* (The Abode of Peace), emphasizing that true security is spiritual and eternal, not material.

- Verse 3 establishes that Allah is not just the Creator but the active Governor of all affairs, refuting the idea of a distant or uninvolved deity.

11. Surah Hud

Verses: 123 | Revealed in Makkah

This Surah is named after the Prophet Hud (AS), whose story and mission are discussed within its verses.

The revelation calls upon humanity to establish firm faith. It strictly forbids **Shirk** (associating partners with Allah) and commands the worship of Allah alone. The Surah emphasizes the reality of the Hereafter, where every individual will face a final accounting and judgment for their deeds. By citing the examples of previous Prophets and their nations, it warns of the dire consequences faced by those who reject the divine message.

The Surah provides a profound perspective on the universe: every hidden secret in the heavens and the earth is known to Allah. To Him, all things eventually return. Therefore, the right path is to worship Him exclusively and place full trust in Him. Indeed, He is never unaware of what people do.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)

1	Alif, Lam, Ra. [See 2:1]; This is a Book whose verses are perfected/precise and then explained in detail. It is from One who is All-Wise and All-Aware. [1–4]
2	[Saying], "Worship not except Allah. Indeed, I (Muhammad) am to you from Him a warner and a bringer of good tidings."
3	"And seek forgiveness of your Lord and turn to Him in repentance. He will let you enjoy a good provision for a specified term and give His favor to every doer of favor (those who do extra good). But if you turn away, then indeed, I fear for you the punishment of a great Day."
4	To Allah is your return, and He is over all things competent.

- Verse 3 highlights that seeking forgiveness leads to a "good provision" in this life, showing that spiritual turning toward God has practical, positive impacts on one's earthly existence.

- Verse 4 serves as a grounding reminder that no matter how complex the world seems, the ultimate power rests with a Being who is capable of managing all things.

- The first verse describes the Qur'an as both "perfected" (strong in foundation) and "explained in detail," catering to both the heart and the intellect.

Quran Bangla by A Z M Alamgir

12. Surah Yusuf (Joseph)

Verses: 111 | Revealed in Makkah

Surah Yusuf is unique in the Qur'an as it dedicates almost its entire narrative to the life of a single Prophet, Yusuf (AS). It is often described as the "Best of Stories" (Ahsan-al-Qasas). While it may seem like a tale of a small injustice—a boy betrayed by his brothers—it evolved into a monumental event in human history. Allah chose this family as an example for all nations.

Through this Surah, we learn that in every family and nation, small acts of injustice, fueled by jealousy, ego, or selfishness, can lead to catastrophic consequences. Yet, Allah's divine plan remains supreme. Humans often find themselves entangled in unnecessary trivialities and worldly distractions, losing peace and forgetting to remember Allah. The Surah invites us to observe these events not just as a story, but as a source of profound lessons.

The historical context of its revelation involves the disbelievers of Makkah questioning the Prophet Muhammad (PBUH) about why the Israelites migrated to Egypt. They knew this history was not common knowledge among the Arabs and intended to test him.

This Surah served as a direct answer, detailing how Prophet Yusuf (AS) was taken to Egypt, eventually leading his father, Prophet Yaqub (Jacob/Israel), and his entire family to settle there. Centures later, their descendants were oppressed by Pharaoh until Prophet Musa (Moses) led them back to the Promised Land of Canaan (Palestine).

The Surah traces the lineage of Yusuf (AS) back to his father Yaqub (Israel), his grandfather Ishaq (Isaac), and his great-grandfather Ibrahim (Abraham). It clarifies the origins of the twelve tribes of Israel, born to the sons of Yaqub (In Bengali version there is more detail about it).

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Ra. These are the verses of the clear Book. [1–3]
2	Indeed, We have sent it down as an Arabic Qur'an so that you may understand.
3	We relate to you, [O Muhammad], the best of stories through Our revelation of this Qur'an to you, although before this you were among

	those unaware of it.
4	[Recall] when Yusuf said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me." [4–7]
5	He (the father) said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy."
6	"And thus will your Lord choose you and teach you the interpretation of narratives (dreams) and complete His favor upon you and upon the family of Yaqub, as He completed it upon your forefathers, Ibrahim and Ishaq, before. Indeed, your Lord is Knowing and Wise."
7	Certainly in [the story of] Yusuf and his brothers there are signs for those who ask.

- The Danger of Envy: Even within a family of Prophets, the "whisperings of Satan" can incite jealousy. The Surah warns that one must be cautious even with those close to them when a blessing is bestowed.

- Divine Predestination: Despite being thrown into a well and sold into slavery, every hardship Yusuf (AS) faced was a stepping stone toward his eventual position of power in Egypt.

- The Power of Patience: The story highlights the "Patience" of Prophet Yaqub (AS) and the unwavering integrity of Yusuf (AS) in the face of temptation and false accusation.

Quran Bangla by A Z M Alamgir

13. Surah Ar-Ra'd (The Thunder)

Verses: 43 | Revealed in Madinah

In English, the name of this Surah is **"The Thunder."** While the Surah does not focus on the scientific phenomenon of lightning or thunder itself, the name is symbolic and taken from the mention of the word within the text.

The central theme of the Surah is the **Truth of the Revelation** sent to Muhammad (PBUH). It addresses the irony that although the message is the absolute Truth, many people refuse to accept or understand it. A significant portion of the discourse revolves around the demand for "miracles" or physical signs; people often felt that if a tangible sign descended, they would believe. However, the Surah clarifies that faith must come from a person's own intellect and reasoning. No miracle appears except by Allah's command, and the universe itself is already full of signs for those who reflect.

Every phenomenon has a preordained time. The Surah emphasizes the importance of not associating partners with Allah and warns against breaking promises, as doing so leads to social unrest. It commands the maintenance of strong social and family ties.

It further explains that if Allah had willed, He could have guided all of humanity by force, but He has given humans the choice. Disbelievers are warned that their own wrong actions will lead to consequences. Those who seek the truth will find guidance, while those who ignore the signs remain in darkness due to their own choices.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Meem, Ra. These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.
2	It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subservient the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain. [2–7]

3	And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed, there are signs for people who give thought.

- The Invisible Pillars: Verse 2 points to the "unseen pillars" (interpreted by some as gravitational or physical laws) that hold the celestial bodies in place, inviting man to ponder the physics of the universe.

- Dualities in Nature: Verse 3 mentions that fruits are created in "pairs" (mates), a biological fact that encourages observation of the natural order.

- Intellectual Responsibility: The Surah reinforces that Allah provides the "data" (signs in nature), but the "processing" (faith) is a human responsibility.

Quran Bangla by A Z M Alamgir

14. Surah Ibrahim

Verses: 52 | Revealed in Makkah

The name of this Surah is derived from the mention of Prophet Ibrahim (AS), specifically in verse 35. Like other Surahs, the title is symbolic and does not imply that the chapter is exclusively a biography of his life.

The revelation warns those who prefer the fleeting attractions of worldly life over the eternal reality of the Hereafter. It issues a stern warning regarding the consequences of disbelief, drawing parallels with past nations who ignored the messages of their respective Prophets.

The Surah emphasizes that Allah created the heavens and the earth with a specific purpose and truth. It serves as a reminder of His absolute power: if He willed, He could remove an entire people who persist in wrongdoing and replace them with a new creation. This is not a difficult task for the Almighty.

Furthermore, the Surah addresses the themes of gratitude and ingratitude. It suggests that ingratitude leads one toward evil deeds and spiritual darkness. The prayers of Prophet Ibrahim (AS) are highlighted as a model of devotion and seeking guidance. Ultimately, this

Surah is a clear message for mankind—especially for those endowed with understanding—to reflect deeply on the Oneness of the Creator.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord—to the path of the Exalted in Might, the Praiseworthy. [1–4]
2	Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment.
3	The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah (the path of truth and justice), seeking to make it [seem] deviant. Those are in extreme error.
4	And We did not send any messenger except [speaking] in the language of his people to state clearly for them. Then Allah sends astray whom He wills and guides whom He wills. And He is the

	Exalted in Might, the Wise.

- The Power of Language: Verse 4 highlights a beautiful sociolinguistic principle—that divine guidance was always sent in the native tongue of a people to ensure clarity and remove any excuse for misunderstanding.

- Psychology of Denial: Verse 3 identifies the root of misguidance not as a lack of information, but as a deliberate preference for temporary material gain over long-term spiritual health.

- Light vs. Darkness: The metaphor of "bringing mankind out of darkness into light" underscores the Qur'an's role as a tool for intellectual and moral liberation.

Quran Bangla by A Z M Alamgir

15. Surah Al-Hijr (The Rocky Tract)

Verses: 99 | Revealed in Makkah

The name of this Surah is derived from the people of **"Al-Hijr"** (the dwellers of the rocky tract) mentioned within its verses. In English, it is often titled **"The Rocky Tract"** or **"The Stoneland."**

The Surah serves as a stern warning to disbelievers regarding the consequences of their evil deeds, while simultaneously offering words of solace and comfort to the believers. It highlights that although Allah has shown humanity all the right paths to walk upon on Earth, Satan is constantly inciting man to choose the wrong path. The Surah warns that those who succumb to this provocation and choose error will face the punishment of Hell.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an. [1–3]
2	Perhaps those who disbelieve will [one day] intensely wish that they had been Muslims.

3	Leave them to eat and enjoy themselves and be diverted by [false] hope, for they are going to know.
4	And We did not destroy any city but that for it was a known decree (a predetermined time). [4–5]
5	No nation can precede its term, nor can they delay it. (This was revealed in response to the disbelievers who mockingly asked: "If Muhammad is truly a messenger, why hasn't a sudden punishment descended upon us for our disbelief?")

- The Illusion of Materialism: Verse 3 provides a powerful psychological observation—that excessive focus on consumption and "false hope" for a long worldly life can blind a person to spiritual reality.

- The Concept of 'Term' (Ajal): Verses 4 and 5 reinforce a recurring theme in your research: that every system, nation, and individual has a finite timeline governed by divine law, which cannot be hacked or bypassed.

16. Surah An-Nahl (The Honey Bees)

Verses: 128 | Revealed in Makkah

In English, the name of this Surah is **"The Honey Bees."** The title is derived from verse 68, where the bee is mentioned as a symbol of divine inspiration and industry.

The Surah highlights the signs, guidance, and immense favors bestowed upon humanity by Allah. It calls upon mankind to fulfill their duties toward the Creator in return for these blessings. It warns that those who receive special favors but deny them should be reminded of their accountability. If they persist in denial, the Messenger's only responsibility is to deliver the message clearly. Within Allah's signs—such as the complex life of the bee—lie endless possibilities, including remedies for diseases.

Those who do not believe in the Hereafter are described as arrogant. Those who associate partners with Allah and conspire to do evil will face the consequences of their actions. While Allah grants wrongdoers a reprieve for a fixed term, once their time arrives, they can neither delay it by a single moment nor bring it forward. No lightened punishment or further reprieve will be granted once the judgment is manifest.

The Surah commands **justice**, **kindness**, and **generosity**

toward kinsfolk, while strictly forbidding indecency, hatred, and rebellion. It warns against using oaths as a means of deception. People often use mutual oaths to gain an advantage over others; the Surah prohibits breaking promises made in Allah's name for small worldly gains.

Satan has no power over those who believe and put their trust in their Lord; his power is limited only to those who take him as a patron and associate partners with Allah. Finally, the Surah instructs that people should be invited to the path of Allah with **wisdom**, **reasoned argument**, and **fair preaching**.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	The command of Allah is coming, so be not impatient for it. Exalted is He and high above whatever they associate with Him. [1–4]
2	He sends down the angels with inspiration of His command upon whom He wills of His servants, [saying], "Warn that there is no deity except Me; so fear Me."

3	He created the heavens and the earth in truth (with a specific purpose). High is He above whatever they associate with Him.
4	He created man from a sperm-drop; then at once, he is a clear adversary!

- The Bee as a Miracle: The mention of the honey bee is not just poetic; it points to the sophisticated biological systems and medicinal benefits (honey) that serve as empirical evidence of a Designer.

- Ethics of Oaths: The Surah addresses a specific social ill—manipulating contracts and promises for profit—and establishes that religious integrity is the backbone of social trust.

- The Methodology of Dawah: Verse 125 (alluded to in the summary) provides the "Golden Rule" for communication: Wisdom (*Hikmah*) and beautiful preaching (*Maw'izah Hasanah*).

17. Surah Al-Isra (The Night Journey)

Also known as Surah Bani Isra'il (The Children of Israel)

Verses: 111 | Revealed in Makkah

The name "Al-Isra" refers to the miraculous Night Journey, though it does not represent every topic discussed in the Surah. Like other Surahs, the title serves as a unique identifier.

The Surah declares that the Qur'an provides the clearest and most upright path. It brings glad tidings of a great reward for believers who do good deeds and warns of a painful punishment for those who disbelieve in the Hereafter. A central theme is personal accountability: Allah has "fastened every man's fate to his own neck." On the Day of Judgment, every person will be presented with a record of their deeds and told to "Read your own book; today you are sufficient as a reckoner against yourself."

The Surah outlines a comprehensive moral and social code:

- **The Oneness of God:** It strictly forbids associating partners with Allah.

- **Family and Social Ethics:** It commands kindness toward parents and granting the rights of relatives, the needy, and travelers.
- **Prohibitions:** It forbids squandering wealth, adultery, killing, and consuming the property of orphans.
- **Integrity in Trade:** It instructs people to give full measure and weight when trading.
- **Humility and Conduct:** It warns against walking arrogantly on the earth and encourages speaking kindly, as Satan seeks to sow discord through harsh words.
- **Sensory Accountability:** It reminds us that every person will be questioned about the use of their sight, hearing, and heart.

Finally, the Surah establishes the importance of Prayer (Salah), which was formalized following the event of **Miraj** (The Ascension). It serves as a source of mental and spiritual strength for those standing firm on the path of Truth.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Exalted is He who took His Servant by night from Al-Masjid al-Haram to Al-Masjid al- Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing. [This refers to the Miraj, which occurred around 620 CE, a year before the Hijrah. The Prophet was taken from Makkah to Jerusalem on the transport named 'Buraq', where he led other Prophets in prayer before ascending to the heavens].
2	And We gave Musa the Scripture and made it a guidance for the Children of Israel, [saying], "Take not other than Me as a Disposer of affairs." [2–8]
3	O descendants of those We carried [in the ship] with Nuh. Indeed, he was a grateful servant.

- Individual Responsibility: The metaphor of the "fate fastened to the neck" emphasizes that while circumstances vary, moral choices belong entirely to the individual.

- The Nexus of Jerusalem: The journey from Makkah to Jerusalem connects the legacy of the Arab prophets with the Israelite prophets, establishing a unified spiritual history.

18. Surah Al-Kahf (The Cave)

Verses: 110 | Revealed in Makkah

The name of this Surah is derived from the word "Al-Kahf" (The Cave) mentioned in verse 9. In English, it is titled "The Cave." It narrates the profound story of a group of young believers who sought refuge in a cave to preserve their faith.

This Surah was revealed in response to three specific challenges posed by the disbelievers of Makkah to test the Prophet Muhammad (PBUH). These questions involved historical events known to the People of the Book (Jews and Christians) but unfamiliar to the Arabs:

1. Who were the "People of the Cave"?
2. What is the story of Khidr and Moses?
3. What do you know about Dhul-Qarnayn?

At the time of revelation, believers in Makkah were facing severe persecution. The story of the People of the Cave served as a source of immense comfort, showing how God protects those who stand firm in their faith during times of oppression. It simultaneously warned the oppressors of divine consequences.

The story of Khidr was presented to encourage patience

and trust in Allah's wisdom, illustrating that seemingly negative events can lead to positive outcomes that humans cannot immediately perceive. The account of Dhul-Qarnayn, a powerful and righteous ruler who relied entirely on Allah, was a critique of the Meccan elites who felt secure in their meager power while opposing the Truth.

The Surah emphasizes the Day of Resurrection and the meticulous recording of all human deeds. It warns that there is a fixed time for judgment, after which the misguided will find no place to hide. Finally, it calls upon those who hope for the meeting with their Lord to perform righteous deeds and never associate partners in His worship.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance. [1–6]
2	[He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that

	they will have a good reward,
3	In which they will remain forever,
4	And to warn those who say, "Allah has taken a son."
5	They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

- The Trial of Faith: The Surah identifies four trials—Faith (The Cave), Wealth (The Garden), Knowledge (Moses & Khidr), and Power (Dhul-Qarnayn)—offering a "manual" on how to navigate them.

- The Concept of Time: The miraculous sleep of the youth for 309 years demonstrates Allah's absolute control over time and biological decay.

- Intellectual Humility: The interaction between Moses and Khidr teaches that human knowledge is limited and that there is always "one more knowledgeable" above another.

19. Surah Maryam (Mary)

Verses: 98 | Revealed in Makkah

The name of this Surah is taken from verse 16, where the story of Maryam (Mary) begins. It holds significant historical importance as it was revealed just before a group of early Muslims were forced to migrate to Abyssinia (Habasha) to escape Meccan persecution. Since Abyssinia was a Christian-ruled kingdom, the story of Isa (Jesus) and Maryam was a crucial bridge of understanding between the refugees and the local inhabitants.

When the Meccan enemies tried to turn the Abyssinian King (the Negus) against the Muslims, the refugees recited verses 1–40 of this Surah in his court. The King was deeply moved by the Islamic perspective on Jesus and Maryam, which affirmed their honor while clarifying their status as servants of Allah.

The Surah also discusses Prophet Ibrahim (Abraham), the forefather of all believers in the region. He worshipped the One God and rejected idol worship—a message that directly challenged the practices of the Quraysh in Makkah.

Additionally, the Surah mentions Prophet Yahya (John the Baptist) and other messengers to emphasize a singular truth: all Prophets brought the same message of Monotheism. However, later generations divided and corrupted these teachings. The Surah warns that everyone will face the consequences of their deeds on the Day of Resurrection.

A major theme is the refutation of the idea that Allah has a son. It reminds mankind that on the Day of Resurrection, everyone in the heavens and the earth will appear before the Most Merciful as a servant. He knows every individual and has kept a precise count of them all.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Kaf, Ha, Ya, 'Ayn, Sad. [See 2:1]

- The Miracle of Birth: The Surah juxtaposes the birth of Yahya to the elderly Zakariya with the virgin birth of Isa to Maryam, demonstrating that Allah's creative power is not bound by the laws of biology.

- Diplomacy through Truth: This Surah serves as a historical example of how the early Muslims used common theological ground to secure political asylum and protection.

- Divine Transcendence: Verse 88–95 (alluded to in the summary) contains some of the most powerful language in the Qur'an regarding the majesty of Allah, stating that the heavens might almost burst at the claim that He has a son.

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20. Surah Ta-Ha

Verses: 135 | Revealed in Makkah

The name of this Surah is taken from the symbolic letters **"Ta-Ha"** in the first verse. Like other Surahs starting with disjointed letters, the name is symbolic rather than descriptive of the entire content.

The Surah focuses on the **Oneness of Allah (Tawhid)** and the reality of the **Hereafter**. It highlights the continuity of Prophethood by detailing the mission of Prophet Musa (Moses). This example was chosen because the Jews, Christians, and the Arabs living among them all recognized Musa (AS) as a true Prophet of God. By recounting his story, the Qur'an reinforces that the message given to Muhammad (PBUH) is the same fundamental truth revealed to previous messengers.

The revelation serves as a profound reminder to awaken the human conscience and encourage the pursuit of truth. It warns against being distracted by the fleeting luxuries and "glitter" of worldly life. Instead, it emphasizes the importance of establishing prayer and maintaining patience as tools for spiritual resilience. It cautions mankind that while they are granted a period of reprieve to choose their path, they must ultimately return to their Creator for accountability.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ta, Ha. [See 2:1]
2	We have not sent down to you the Qur'an that you be distressed. [2–8]
3	But only as a reminder for those who fear [Allah]—
4	A revelation from He who created the earth and highest heavens,
5	The Most Merciful [who is] above the Throne established.
6	To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.
7	And if you speak aloud—then indeed, He knows the secret and what is [even] more hidden.
8	Allah—there is no deity except Him. To Him belong the best names.

- The Purpose of Revelation: Verse 2 offers a beautiful reassurance that religion is not meant to be a burden or a source of distress, but a means of spiritual liberation and guidance.

- Divine Omniscience: Verse 7 highlights a "layered" view of human thought—Allah knows what you say, what you think (secrets), and even the subconscious motivations you aren't yet aware of (what is more hidden).

- Historical Bridge: By focusing on Musa (AS), the Surah provides a common theological ground for the diverse religious groups in the Arabian Peninsula during the 7th century.

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21. Surah Al-Anbiya (The Prophets)

Verses: 112 | Revealed in Makkah

In English, the name of this Surah is **"The Prophets."** It is so named because it discusses the common mission of various Prophets sent by Allah throughout history.

The Surah addresses a common objection from disbelievers: the idea that a mortal man cannot be a divine messenger. It clarifies that all previous Prophets were indeed human beings—they were not partners with Allah, nor were they divine themselves. Life is presented as a trial; every soul shall taste death and be tested with both good and evil. Ultimately, everyone must return to Allah with their record of deeds.

A central theme is the **Oneness of God (Tawhid)**. The Surah argues logically that if there were other gods besides Allah, the heavens and the earth would have fallen into absolute chaos. Furthermore, it asserts that while Allah is not questioned for His actions, mankind will certainly be questioned for theirs. It also notes that although humanity was meant to be one community with one faith, people have divided themselves into various sects—a division for which they will be held accountable.

The Surah warns that the promised Day of Judgment is drawing near, yet people remain heedless and distracted. It mentions the eventual emergence of **Gog and Magog (Yajuj and Majuj)** as a sign of the end times. The narrative concludes with a powerful prayer: *"O my Lord! Judge with the Truth."*

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	The time of their account has approached for mankind, while they are in heedlessness, turning away. [1–4]
2	No new reminder comes to them from their Lord except that they listen to it while they at play,
3	Their hearts distracted. And those who do wrong conceal their private counsels, [saying], "Is this [Muhammad] any more than a mortal like yourselves? Will you then yield to magic while you [clearly] see?"

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4	He (the Prophet) said, "My Lord knows whatever is spoken in the heaven and the earth. And He is the Hearing, the Knowing."

- The Trial of Existence: Verse 35 (alluded to in the text) establishes that both "Good" and "Evil" are functional tests for the human soul, requiring gratitude and patience respectively.

- Cosmic Harmony: The Surah points to the perfect order of the universe as empirical evidence of a Single Creator.

- Psychology of Denial: Verses 2-3 describe a state of "willful ignorance," where truth is treated as entertainment or "magic" rather than a serious call to action.

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22. Surah Al-Hajj (The Pilgrimage)

Verses: 78 | Revealed in Madinah

The name of this Surah, **"The Pilgrimage,"** is derived from verse 27, which discusses the proclamation of Hajj to all mankind. While it provides essential guidance on the rites of Hajj and sacrifice (Qurbani), it also covers broad themes of faith and divine justice.

The Surah begins with a powerful warning about the **Day of Resurrection**, describing the earthquake of that Hour as a terrifying event that will cause even the most devoted to lose their senses. It critiques those who are "fickle in faith"—worshipping Allah only when things go well but turning away when tested. Such people, the Surah warns, lose both this world and the Hereafter.

Historical lessons are drawn from past civilizations that were destroyed for rejecting divine messages despite their physical strength. Believers are urged to strive for the Truth as it deserves to be striven for. The Surah reminds us that everything is recorded in a "Clear Book" and that Allah will ultimately judge between people regarding their differences on the Day of Judgment.

A significant portion of the Surah defines the identity of believers, formally titling them as **"Muslims"** (those who

submit to God), following the legacy of their forefather **Ibrahim (Abraham)**. It concludes with a call to establish prayer, give charity (Zakat), and hold fast to Allah, who is the best Protector and Helper.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing. [1–2]
2	On the Day you see it, every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.
3	And among the people is he who disputes about Allah without knowledge and follows every rebellious devil. [3–4]
4	It has been decreed for him [the devil] that whoever, takes him as a friend—he will

	misguide him and lead him to the punishment of the Blaze.

- Identity and Legacy: By linking the name "Muslim" to the legacy of Prophet Ibrahim, the Surah provides a historical and spiritual anchor for the community.

- Total Accountability: The mention of everything being "written in a Book" (Verse 70) highlights that in the divine system, no data is lost and every action has a traceable origin.

Quran Bangla by A Z M Alamgir

23. Surah Al-Mu'minun (The Believers)

Verses: 118 | Revealed in Makkah

In English, the name of this Surah is **"The Believers."** It is named after the opening declaration that victory and success belong to those who truly believe.

The Surah defines the essential qualities and characteristics of successful believers. It invites humanity to place their faith in the revealed message and emphasizes that Allah has sent the same fundamental religion throughout all ages. It warns against those who divide religion into sects for their own selfish interests or worldly gains. Such self-centered thinking is cautioned against, as the Day of Resurrection will surely come, where every human action will be judged with absolute justice, and no one will be wronged.

People are encouraged to deeply reflect on the words of the Qur'an to truly understand the essence of the revelation. The Surah reinforces the Oneness of Allah and warns that associating partners with Him leads to chaos and corruption. Often, those seeking worldly advantages exploit these divisions to deprive others of their rightful dues.

The Surah reminds us that humanity was not created without purpose or "in play." Those who mock the believers for holding onto the revelation will one day find themselves the subjects of regret, while those who remained steadfast will be rewarded with ultimate success.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Successful indeed are the believers: [1–11]
2	Those who are humble during their prayer,
3	And those who turn away from ill speech (useless talk),
4	And those who are observant of Zakat (giving the poor their due),
5	And those who guard their private parts,
6	Except from their wives or those their right hands possess, for then they will not be blamed,
7	But whoever seeks beyond that, then those are the transgressors—

8	And those who are faithful to their trusts and their promises,
9	And those who maintain their prayers (on time and with focus),
10	Those are the inheritors,
11	Who will inherit Al-Firdaus (the highest Paradise). They will abide therein eternally.

- The Definition of Success: Unlike worldly success measured by wealth or status, this Surah defines "Falah" (success/victory) through moral character, spiritual discipline, and social integrity.

- The Purpose of Creation: Verse 115 (alluded to in the summary) asks a piercing rhetorical question: *"Did you then think that We had created you in jest and that you would not be brought back to Us?"* This challenges the idea of a nihilistic or random existence.

24. Surah An-Nur (The Light)

Verses: 64 | Revealed in Madinah

In English, the name of this Surah is **"The Light."** It is named after the famous "Verse of Light" (Verse 35), which describes the nature of Allah's guidance with profound spiritual metaphors.

The Surah provides comprehensive legal and ethical guidelines regarding social conduct and family life. It establishes strict punishments for adultery and issues a severe warning against those who falsely accuse chaste women of misconduct, detailing the legal procedures to be followed in such cases.

A significant portion of the Surah is dedicated to social reforms and the promotion of modesty. It outlines:

- **Privacy and Etiquette:** The rules for entering others' homes and seeking permission.
- **Modesty and Hijab:** Clear instructions for both men and women to lower their gaze and observe modesty in their attire and behavior.

- **Social Reform:** Guidelines aimed at protecting the moral fabric of society and preventing the spread of indecency.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	[This is] a Surah which We have sent down and admitted [as law] and in which We have revealed verses of clear evidence that you may remember.

- The Metaphor of Light: Verse 35 describes Allah's light as a lamp within a glass, compared to a shining star, fueled by the oil of a blessed olive tree. This represents how divine guidance illuminates the human heart.

- The Surah emphasis on verifying news and avoiding the spread of slander.

- Privacy as a Right: The Surah establishes that a person's home is a sanctuary, introducing a formal "protocol" for social interaction that ensures mutual respect and security.

25. Surah Al-Furqan (The Criterion)

Verses: 77 | Revealed in Makkah

In English, the name of this Surah is **"The Criterion."** It refers to the Qur'an itself as the standard or "criterion" that distinguishes between Truth and Falsehood, Right and Wrong.

The Surah addresses the doubts and objections raised by disbelievers regarding the revelation and the Prophethood of Muhammad (PBUH). It critiques those who turn away from Allah to worship entities that create nothing and are themselves created—beings that possess no power over their own benefit or harm, nor over life, death, or resurrection. Mankind is urged to reject polytheism, embrace monotheism, and express deep gratitude for the countless blessings bestowed by Allah.

Regarding the Day of Resurrection, the Surah explains that the signs of the truth of the Qur'an are visible throughout nature. However, only those who remember Allah and approach His signs with a grateful heart will benefit from them. It reinforces that the message of the Qur'an is the ultimate Truth and the best form of reasoning.

When the disbelievers asked, "Why was the Qur'an not revealed to him all at once?" Allah responded that it was revealed in stages to strengthen the Prophet's heart and to arrange the message in a perfect, sequential order.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Blessed is He who sent down the Criterion upon His Servant that he may be a warner to the worlds—
2	He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had any partner in dominion and has created each thing and determined it with [precise] measurement. [2–3]
3	But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.

- Verse 2 mentions that everything is created with a "precise measurement" (*Taqdir*). This concept shows everything is

perfectly balanced, the mathematical order underlying the universe.

- **Psychological Resilience:** The gradual revelation of the Qur'an (Verse 32) highlights a pedagogical principle—that complex information is best internalized when delivered in segments to strengthen the "heart" or the mind's resolve.

- **The Criterion of Character:** The latter part of the Surah (Verses 63–76) defines the "Servants of the Most Merciful" (*Ibad-ur-Rahman*) as those who walk humbly, avoid vain talk, and spend their wealth moderately.

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26. Surah Ash-Shu'ara (The Poets)

Verses: 227 | Revealed in Makkah

The name of this Surah, **"The Poets,"** is derived from verse 224. It was revealed at a time when the disbelievers of Makkah not only refused to believe in the revelation but also attempted to label the Prophet Muhammad (PBUH) as a mere poet or a sorcerer.

To address these accusations, the Surah recounts the historical accounts of previous Prophets as precedents. It illustrates that those who rejected the divine message and persisted in wrongdoing faced ultimate destruction. The Surah warns current disbelievers that if they continue on their path, a similar punishment will descend upon them—one they will neither be able to foresee nor comprehend until it is too late.

The Surah emphasizes that all messages within the Qur'an originate from Allah. It serves as a reminder to humanity, urging them to take heed of these warnings before the consequences of their mockery and denial catch up with them.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ta, Seen, Meem. These are the verses of the clear Book. [1–2]
2	Perhaps, [O Muhammad], you would kill yourself with grief because they will not believe. [3–4]
3	If We willed, We could send down to them from the sky a sign for which their necks would remain bowed in humility.
4	And no newly revealed reminder comes to them from the Most Merciful but they turn away from it. [5–6]
5	For they have already denied [the truth], so there will come to them the news of what they used to ridicule.

- The Prophet's Compassion: Verse 3 reveals the deep empathy of the Prophet (PBUH), showing that his distress wasn't from personal insult, but from a sincere concern for the spiritual fate of his people.

- The Power of History: By citing the stories of Moses, Abraham, Noah, and others, the Surah uses **comparative historical analysis**—a method— to prove that the struggle between truth and falsehood is a repeating cycle.

- Poetry vs. Revelation: The Surah distinguishes between the aimless wandering of poets (of that era) and the purposeful, structured guidance of the Prophet, which is rooted in absolute Truth rather than imagination.

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27. Surah An-Naml (The Ants)

Verses: 93 | Revealed in Makkah

In English, the name of this Surah is **"The Ants."** It is derived from verse 18, which mentions a dialogue involving an ant during the journey of Prophet Sulaiman (Solomon).

The Surah emphasizes that only those who place their faith in the revelation can truly benefit from its guidance; it is not for those who persist in denial. It highlights that the surrounding nature and its intricate signs are a declaration of the **Oneness of Allah (Tawhid)**. Furthermore, the Surah places great importance on the belief in the Hereafter. To illustrate these points, the historical accounts of Prophets **Musa (Moses)**, **Sulaiman (Solomon)**, **Salih (of the Thamud people)**, and **Lut (Lot)** are presented as relevant examples of divine intervention and human responsibility.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ta, Seen. These are the verses of the Qur'an and a clear Book. [1–6]

2	As guidance and good tidings for the believers
3	Who establish prayer and give Zakat and of the Hereafter they are certain [in faith].
4	Indeed, for those who do not believe in the Hereafter, We have made their deeds seem fair to them, so they wander blindly.
5	Those are the ones for whom there will be the worst of punishment, and in the Hereafter, they are the greatest losers.
6	And indeed, [O Muhammad], you receive the Qur'an from one who is Wise and Knowing.

- The Intelligence of Nature: The mention of the ant's communication (Verse 18) serves as a reminder that all of creation, no matter how small, functions under divine wisdom and has its own level of consciousness.

- The "Fair-Seeming" Trap: Verse 4 provides a profound psychological insight—when a person rejects higher accountability (the Hereafter), their own ego makes their worldly actions seem perfect to them, leading to a state of spiritual "blind wandering."

- Historical Governance: The story of Prophet Sulaiman in this Surah showcases the peak of human civilization where **Knowledge ('Ilm)** and **Power** were unified under divine submission.

Quran Bangla by A Z M Alamgir

28. Surah Al-Qasas (The Stories)

Verses: 88 | Revealed in Makkah

In English, the name of this Surah is **"The Stories."** It is derived from verse 25, where the root word for "stories" or "narratives" appears. The Surah focuses on providing historical context to validate the Prophethood of Muhammad (PBUH) by drawing detailed parallels with the life of Prophet Musa (Moses).

The Surah was revealed to counter the doubts and accusations raised by the disbelievers of Makkah regarding the revelation. By recounting the detailed history of Prophet Musa and Pharaoh, the Surah demonstrates that divine intervention often favors the oppressed over the arrogant. It illustrates how Musa (AS) was protected from infancy, raised in the palace of his enemy, and eventually chosen as a Messenger to lead his people to liberation.

A major theme is the danger of arrogance fueled by wealth and power. The Surah mentions the communities of **'Ad, Thamud, Saba (Sheba), and Lut (Lot)**, who were destroyed because they chose the path of transgression. It warns that worldly success and pride in one's

achievements cannot save a person from divine consequences if they lack spiritual integrity.

The story of **Qarun (Korah)** is highlighted as a specific example. Though Allah granted him immense wealth, his ingratitude and pride led to his ultimate destruction—he and his treasures were swallowed by the earth. The Surah concludes by reminding mankind that the home of the Hereafter is reserved for those who do not seek arrogance or spread corruption on earth. True success belongs only to those who remain conscious of their duty to Allah.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ta, Seen, Meem. [1–2]
2	These are the verses of the clear Book (which presents its subject matter simply and clearly).

- The Paradox of Power: The narrative shows how Pharaoh's attempts to secure his power (by killing infants) actually led to him raising his own "destroyer" (Musa) in his own home. This highlights Allah's absolute control over history.

- **The "Qarun" Syndrome:** This serves as a psychological warning for those who believe their professional or financial success is solely due to their own "knowledge" or "talent," ignoring the divine grace behind it.

- **Historical Continuity:** This Surah provides a rich "case study" on the rise and fall of civilizations based on their ethical foundations.

Quran Bangla by A Z M Alamgir

29. Surah Al-Ankabut (The Spider)

Verses: 69 | Revealed in Makkah

The name of this Surah, **"The Spider,"** is derived from verse 41, which compares those who take protectors other than Allah to a spider building a fragile web—a house that offers no real protection against the elements.

The Surah was revealed during a period of intense persecution of Muslims in Makkah. Its central message is that faith is not merely a verbal profession; it is a commitment that will be tested. Allah explains that through trials, He distinguishes the sincere believers from those who are insincere. While those who perform righteous deeds are promised a magnificent reward, those who commit evil are warned that they can never escape Allah's reach.

The importance of prayer (Salah) is highlighted as a shield against indecency and wrongdoing, though the remembrance of Allah (*Dhikr*) is described as the greatest pursuit. The Surah reminds us that the creation of the heavens and the earth is rooted in Truth, and for those with knowledge, these signs are clear within their hearts. Worldly life is described as mere "play and

amusement," whereas the home of the Hereafter is the only "true life."

The Surah concludes with a powerful motivation for the oppressed: those who strive and struggle in the cause of Allah will surely be guided to His paths, for Allah is always with the doers of good.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Meem. [See 2:1]
2	Do the people think that they will be left to say, "We believe" and they will not be tried? [2–3]
3	But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.
4	Or do those who reflect evil deeds think they can outrun Us? Evil is what they judge. [4–5]
5	Whoever should hope for the meeting with Allah—indeed, the term [decreed] by Allah is coming. And He is the Hearing, the Knowing.

6	And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds. [6–7]
7	And those who believe and do righteous deeds—We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.

- The Psychology of Testing: The Surah provides a framework for understanding hardship, where pressure reveals the true quality of a substance (or in this case, a soul).

- The Fragility of Materialism: The spider web metaphor is a timeless critique of relying on temporary power, wealth, or digital footprints that lack a solid moral foundation.

- The "True Life": Verse 64 (alluded to in the text) shifts the perspective from the temporary "play" of the world to the permanent reality of the soul's journey.

30. Surah Ar-Rum (The Romans)

Verses: 60 | Revealed in Makkah

The name of this Surah, **"The Romans,"** is derived from the prophecy in the opening verses regarding the victory of the Byzantine Empire (Eastern Romans) over the Persians.

The Surah emphasizes that the ultimate outcome of all affairs—victory or defeat—lies in the hands of Allah. He grants success to whom He wills; therefore, there is no reason for a believer to be excessively boastful in triumph or despondent in failure. History serves as a witness that those who commit evil eventually meet an evil end. The Surah points toward the Final Judgment, where the righteous and the wicked will be permanently separated.

Mankind is instructed to remain steadfast upon **"Fitra"**—the natural, primordial disposition and true religion upon which Allah created human beings. This divine design is unalterable. While truth is the only correct path, most people remain unaware, often distracted by the temporary greed and allure of worldly life, which leads to a terrifying end in both this life and the Hereafter.

The Surah calls upon people to turn towards Allah in repentance, seeking His forgiveness through worship. It strictly forbids ingratitude and polytheism, as these lead to numerous social and spiritual corruptions. Furthermore, it highlights social responsibility: believers are commanded to give the rightful share (Zakat) to kinsfolk, the needy, and travelers. This is established as a divine law for the collective welfare of society and to maintain economic balance.

On the Day of Resurrection, people will be divided. For the wrongdoers, no excuse will avail, and there will be no chance for rectification. The Surah encourages contemplation of the natural world—the rain, the winds, and the revival of dead earth—as signs that validate the truth of the revelation. It concludes by urging believers to be patient, for Allah's promise is true, and they should not let themselves be unsettled by those who lack certain faith.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Meem. [See 2:1]

2	The Romans have been defeated— [2–6]
3	In the nearest land. But they, after their defeat, will be victorious
4	Within three to nine years. To Allah belongs the command before and after. And on that day the believers will rejoice
5	In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.
6	[It is] the promise of Allah. Allah does not fail in His promise, but most of the people do not know.

- The Prophecy of Rome: The accurate prediction of the Roman victory over Persia (at a time when Rome was utterly crushed) is considered one of the scientific/historical miracles of the Qur'an.

- Fitra (Natural State): Verse 30 provides a deep psychological insight into the human soul, suggesting that belief in one God is "hardwired" into our nature.

- Economic Justice: The Surah contrasts **Zakat** (which increases blessings) with **Riba** (usury/interest), noting that while interest might seem to increase wealth numerically, it carries no blessing in the sight of Allah.

31. Surah Luqman (Luqman)

Verses: 34 | Revealed in Makkah

The Surah is named **"Luqman"** after the wise sage Luqman, whose profound advice to his son is detailed in verses 12–19.

This Surah was revealed at a time when early Muslims in Makkah were facing severe persecution from disbelievers. Many of these new converts were young people whose parents often pressured them to abandon Islam. The Surah emphasizes that while parents hold the highest status after Allah, if they attempt to force their children into polytheism (*Shirk*) or disobedience to Allah, those children must not follow such misguided instructions. Using the example of Luqman—a figure widely respected and quoted in the region—the Surah demonstrates that the message of Monotheism (*Tawhid*) preached by Muhammad (PBUH) is not a new concept, but the same wisdom held by the sages of old.

The central themes of the Surah are the rejection of polytheism, the affirmation of the Oneness of Allah, and the certainty of the Day of Judgment. It concludes with a powerful reminder that the knowledge of the "Last Hour" belongs solely to Allah.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Meem. [See 2:1]
2	These are verses of the wise Book, [1–5]
3	As guidance and mercy for the doers of good
4	Who establish prayer and give Zakat and who are certain of the Hereafter.
5	Those are on [right] guidance from their Lord, and it is those who are the successful.

- Wisdom Defined: Luqman's wisdom begins with gratitude (*Shukr*) and the recognition that *Shirk* (associating partners with Allah) is the greatest of injustices.

- The "Golden Mean": The advice in this Surah includes behavioral guidelines: walking with humility, speaking in a moderate tone, and being patient during trials.

- The Five Unseen Things: The final verse of this Surah (Verse 34) lists five things known only to Allah: the timing of the Hour, the falling of rain, what is in the wombs, what a person will earn tomorrow, and in which land they will die.

32. Surah As-Sajdah (The Prostration)

Verses: 30 | Revealed in Makkah

The name of this Surah, **"The Prostration,"** is derived from verse 15, which describes the true believers who, when reminded of the signs of their Lord, fall down in prostration.

The Surah emphasizes the divine origin of the Qur'an, asserting that there is no doubt it was revealed by the Lord of all worlds. It highlights Allah's immense blessings upon mankind and calls for deep gratitude toward Him. A core theme is the certainty of the **Day of Judgment**; it warns that those who persist in evil deeds will face the consequences of their actions.

The Surah draws a clear distinction between the character of a believer and that of a disbeliever, noting that their behaviors—and their ultimate outcomes—are not equal. While the punishment for wrongdoing is mentioned, the Surah clarifies that the primary goal of such warnings is not merely to punish, but to guide humanity back to the "Right Path" (*Sirat-al-Mustaqim*).

Furthermore, it reminds us that the Qur'an is not the first scripture revealed by Allah; a similar Book was previously

given to **Prophet Musa (Moses)**. The Surah concludes by recalling the fate of past generations who ignored divine messages and urges mankind to establish firm faith in Allah's guidance before the Final Judgment arrives.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Alif, Lam, Meem. [See 2:1]
2	The revelation of the Book (the Qur'an) is from the Lord of the worlds—there is no doubt about it. [2–3]

- The Act of Sajdah: Verse 15 defines the psychological profile of a believer: one who is humble, free from arrogance finds spiritual connection through nighttime prayers.

- The Wisdom of the "Small Punishment": Verse 21 mentions that Allah gives people a "lesser punishment" in this world (trials/hardships) so that they might turn back to the right path before the "greater punishment" of the Hereafter.

- Creation with Purpose: Verse 9 particularly insightful—it describes how Allah fashioned the human body and breathed into it the soul (*Ruh*), granting us hearing, sight, and feeling (intellect).

33. Surah Al-Ahzab (The Confederates)

Verses: 73 | Revealed in Madinah

The name of this Surah, **"The Confederates,"** refers to the historical **Battle of the Trench (Al-Khandaq)**, where several Arab tribes and groups formed a confederacy to besiege Madinah in 5 AH (627 CE). The Surah provides a profound analysis of this event, highlighting the psychological and physical trials faced by the early Muslim community.

This Surah is highly significant for its comprehensive social and legal guidelines. Key topics include:

- **The Finality of Prophethood:** It explicitly identifies Muhammad (PBUH) as the **"Seal of the Prophets"** (*Khatam-an-Nabiyyin*), marking the conclusion of divine messengership.
- **Social & Family Laws:** It introduces specific regulations regarding marriage, divorce, and the status of adopted children, abolishing certain pre-Islamic customs.
- **Modesty and Ethics:** Guidelines regarding the **Hijab** (veil) and social etiquette for the Prophet's

household and the believing women are established to protect the moral fabric of society.

The Surah also addresses the Day of Judgment, stating that the knowledge of its timing belongs solely to Allah. It warns that those who persist in hypocrisy and disbelief will face severe consequences. It concludes by reminding mankind of the "Trust" (*Al-Amanah*) that heavens and earth refused to bear, but humans accepted—emphasizing the heavy moral responsibility each individual carries.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise. [1–3]
2	And follow that which is revealed to you from your Lord. Indeed, Allah is ever, of what you do, Aware.
3	And rely upon Allah; and sufficient is Allah as Disposer of affairs.

- **Resilience Under Siege:** The analysis of the Battle of the Trench provides a blueprint for communal resilience and psychological strength during times of extreme pressure.

- **Social Reform:** The Surah transitions from the "macro" (war/politics) to the "micro" (family/etiquette), showing that a stable society is built on both strong defense and refined personal character.

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34. Surah Saba (Sheba)

Verses: 54 | Revealed in Makkah

The name of this Surah, **"Saba,"** is derived from the account of the people of Sheba (an ancient civilization in Yemen) and their subsequent downfall due to ingratitude.

The Surah strictly forbids associating any partners with Allah and emphasizes that the timing of the **Resurrection** is known only to Him. It reassures humanity that every single action, no matter how small, is recorded and preserved in Allah's divine database. A warning is issued to the disbelievers and those who have gone astray: there is no escape from accountability.

A significant theme here is **Individual Responsibility**. The Surah clarifies that on the Day of Judgment, believers will not be questioned for the sins of disbelievers, nor will disbelievers be held accountable for the deeds of believers. Everyone carries their own burden. Allah will gather all of humanity and judge between them with absolute truth and justice, as He is the All-Knowing Judge.

The Prophet (PBUH) is described as a bringer of glad tidings and a warner for all of mankind. The Surah reminds us that worldly wealth and children do not bring one closer to Allah; only faith and righteous deeds grant nearness to Him. Those who strive to undermine the divine message are warned of a painful and humiliating punishment.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	[All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted. [1–2]
2	He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.
3	But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you." [He is] the Knower of the unseen. Not absent from Him is an atom's weight within

	the heavens or within the earth or [anything] smaller than that or greater, but that it is in a clear register— [3–6]
4	That He may reward those who believe and do righteous deeds. For those there is forgiveness and noble provision.
5	But those who strive against Our verses [seeking] to cause failure—for them will be a painful punishment of foul nature.
6	And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

- The Divine Archive: Verse 3 mentions that not even the weight of an atom (or smaller) is hidden from Allah. There is an ultimate "Clear Register" (*Kitab-im-Mubeen*) where no data point is ever lost.

- Knowledge as a Tool for Truth: Verse 6 highlights that those who are truly knowledgeable recognize divine revelation as objective truth.

- The Nature of Wealth: The Surah provides a healthy detachment from material possessions, reminding us that they are tools for testing rather than signs of spiritual superiority.

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35. Surah Fatir (The Originator)

Verses: 45 | Revealed in Makkah

The name of this Surah, **"Fatir,"** translates to **"The Originator"** or **"The Creator,"** referring to Allah as the one who brought the heavens and the earth into existence from nothing.

The Surah calls upon humanity to express deep gratitude for the countless blessings bestowed by Allah. It reminds us that all affairs eventually return to Him. A central theme is the distinction between good and evil; they are not equal, and the Surah warns of the consequences of one's actions.

Mankind is cautioned that Allah's promise is true and the Day of Judgment is inevitable. Therefore, one must ensure that the allure of worldly life does not distract or deceive them. Allah maintains a perfect record of every deed, and judgment will be passed with absolute justice.

Disbelievers are warned about the outcomes of their errors and persistent wrongdoing. The Surah emphasizes the absolute Oneness of Allah and strictly forbids associating partners with Him. It also establishes the principle of individual accountability: no soul shall bear

the burden of another. While warners have been sent to every nation, it is up to each individual to recognize the truth. Allah is all-powerful; if He willed, He could replace the current creation with an entirely new one—a reminder of His independence and human dependence.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	[All] praise is [due] to Allah, Originator of the heavens and the earth, who made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent. [1–2]
2	Whatever Allah grants to people of mercy—none can withhold it; and whatever He withholds—none can release it thereafter. And He is the Exalted in Might, the Wise.
3	O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and the earth? There is no deity except Him, so how are you deluded? [3–4]

4	And if they deny you, [O Muhammad]—already were messengers denied before you. And to Allah ad-deen (all matters) are returned.
5	O mankind, indeed the promise of Allah is truth. So let not the worldly life delude you and let not the Deceiver (Satan) delude you about Allah. [5–7]
6	Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.
7	Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward.

- Divine Sovereignty over Resources: Verse 2 offers a powerful perspective on "Mercy" as a resource. It suggests that if a door is opened by the Divine, no earthly power can shut it—a comforting thought.

- The Reality of the Enemy: Verse 6 doesn't just identify Satan as an enemy; it commands the believer to *treat* him as one. This implies an active, conscious effort to avoid negative influences and distractions.

- Biological and Cosmic Diversity: Verse 1 mentions the varying forms of angels, and later verses (like 27-28) discuss the diversity of colors in mountains, fruits, and humans. This celebration of diversity as a divine sign is a rich theme for philosophical inquiry.

Quran Bangla by A Z M Alamgir

36. Surah Ya-Seen (Ya-Seen)

Verses: 83 | Revealed in Makkah

The name of this Surah is taken from the two Arabic letters **"Ya"** and **"Seen"** mentioned in the very first verse. Often referred to as the **"Heart of the Qur'an,"** this Surah focuses on the essential core of faith: the Oneness of Allah, Prophethood, and the reality of the Life to Come.

The Surah provides a stern warning about the Day of Judgment. It emphasizes that every human action is meticulously recorded by Allah. On that Day, man's own limbs—his hands and feet—will testify to his deeds, and no injustice will be done to anyone. People will receive exactly what they earned; the misguided will face the Fire, while the inhabitants of Paradise will dwell in eternal joy and peace.

A significant portion of the Surah addresses the skepticism regarding the Resurrection. It quotes the disbeliever who asks, *"Who will give life to bones when they have disintegrated?"* The answer is simple: He who created them the first time will bring them back to life. It points to the signs in nature—the revival of dead earth through rain, the production of grain for food, and the precise orbits of the sun and moon—as proof of Divine

power. None can overtake the other; each swims in an assigned orbit.

The Surah concludes by asserting Allah's absolute sovereignty. When He intends for a thing to happen, He simply says to it, **"Be!"** (*Kun*), and it is (*Fayakun*). Every soul will ultimately return to Him for the final accounting.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ya, Seen.
2	By the wise Qur'an, [2–4]
3	Indeed, you, [O Muhammad], are from among the messengers,
4	On a straight path.
5	[This is] a revelation of the Exalted in Might, the Merciful, [5–11]
6	That you may warn a people whose forefathers were not warned, so they are unaware.

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- The "Heart" of the Message: Just as the heart is vital to the body, Surah Ya-Seen is vital to the Qur'anic message because it encapsulates the entire struggle between truth and falsehood and the inevitability of the afterlife.

- Biological and Cosmic Evidence: The Surah uses observable nature—from the "fluid drop" that becomes a human to the "green tree" that provides fire—to argue for the possibility of Resurrection.

- The Witness of the Limbs: The concept of one's own body testifying (Verse 65) is a powerful metaphor for **internal accountability**, suggesting that our actions leave an indelible mark on our physical and spiritual existence.

Quran Bangla by A Z M Alamgir

37. Surah As-Saffat (Those Ranged in Ranks)

Verses: 182 | Revealed in Makkah

The name of this Surah, **"As-Saffat,"** refers to the angels who stand in ranks, ready to execute the commands of Allah. It was revealed during a period when the early believers in Makkah were facing severe persecution and immense pressure, forcing many to migrate.

The Surah provides comfort and glad tidings to the believers while emphasizing the **Oneness of Allah (Tawhid)** and the certainty of the Day of Judgment. It offers a strong critique of idolatry and warns against the misguided path of associating partners with Allah. The narrative serves as a reminder to the disbelievers of the consequences of their persistent rejection of the truth.

A central theme of the Surah is the accounts of previous Prophets—such as **Nuh (Noah), Ibrahim (Abraham), Musa (Moses), Harun (Aaron), Ilyas (Elijah), Lut (Lot), and Yunus (Jonah)**. These stories highlight how truth eventually triumphs over falsehood and how Allah protects His messengers. The Surah concludes by glorifying Allah and sending peace upon the messengers.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By those [angels] ranged in ranks, [1–5; see also 164–166]
2	And by those who drive away [evil] with a stern repelling,
3	And by those who recite the reminder (revelation),
4	Indeed, your God is One.
5	Lord of the heavens and the earth and that between them and Lord of the sunrises.

- Divine Discipline: The opening verses describe a highly organized celestial order. As the universe is a systematic and "well-indexed" creation.

- The Victory of Truth: The Surah was revealed to reassure a small, oppressed community that their cause would eventually prevail, just as it did for the Prophets of old. This provides a template for **psychological resilience** during times of hardship.

- Lord of the Sunrises: Verse 5 mentions "sunrises" (plural), which alludes to the various points from which the sun rises throughout the seasons—a scientific sign in the natural world.

Quran Bangla by A Z M Alamgir

38. Surah Sad (The Letter Sad)

Verses: 88 | Revealed in Makkah

The name of this Surah is taken from the Arabic letter **"Sad"** (or *Saad*), which appears as the disconnected letter (*Muqatta'at*) in the very first verse.

The Surah presents the Qur'an as a book that serves as a blessing, a warning, and a guide for mankind. It emphasizes that people should reflect deeply upon its revealed verses and that those endowed with understanding should apply this divine knowledge to their actions.

A central theme is the **Purpose of Creation**. The Surah asserts that the heavens, the earth, and everything between them were not created in vain or without purpose. The idea that creation is random is a misconception held by those who disbelieve, often leading them to commit evil deeds without feeling any restraint. However, the Surah clarifies that good and evil are not equal. Those who reject the Hereafter and persist in wrongdoing are warned of the fires of Hell.

The Surah calls for the rejection of arrogance (*Kibr*) and urges mankind to embrace the revelation with humility. It

recounts the story of **Iblis (Satan)**, who displayed arrogance before Allah by refusing to prostrate to Adam, leading to his downfall. This serves as a timeless warning against pride. The Surah reinforces the concept of **Monotheism (Tawhid)** and the principle of **Individual Accountability**, clarifying that the Prophet (PBUH) is a warner whose role is to deliver the message clearly.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Sad. By the honored Qur'an containing the reminder. [1–3]
2	But those who disbelieve are in [false] pride and defiance.
3	How many a generation have We destroyed before them, and they called out [for help] when it was no longer a time for escape.

- Intellectual Reflection: Verse 29 (alluded to in the text) describes the Qur'an as a "Blessed Book" revealed so that people may ponder its signs.

- The Danger of Arrogance: The Surah contrasts the patience of Prophets like **Ayyub (Job)** and the wisdom of

Dawud (David) and **Sulaiman (Solomon)** with the arrogance of Iblis. It shows that true power lies in submission to the Truth.

- The "Tidings of Greatness": The Surah concludes by calling the Qur'an a "Great News" (*Naba'un 'Adheem*), reminding us that its message transcends time and provides a framework for both individual and collective success.

Quran Bangla by A Z M Alamgir

39. Surah Az-Zumar (The Groups)

Verses: 75 | Revealed in Makkah

The name of this Surah, **"Az-Zumar,"** is derived from verses 71 and 73, which describe the two distinct groups—the disbelievers and the believers—being led toward their respective final destinations (Hell and Paradise). In English, the name is often translated as **"The Crowds"** or **"The Groups."**

The Surah places heavy emphasis on the pure worship of Allah alone (**Tawhid**) and warns against the severe consequences of associating partners with Him. It invites humanity to abandon misguided paths and return to the "Right Path" with a heart full of gratitude. A central message is the principle of **Individual Responsibility**: each person shall bear the burden of their own choices and errors.

Allah guides humanity through the promise of rewards for righteousness and warnings of punishment for wrongdoing. The Surah explains that the Qur'an contains every kind of example and parable to help people understand and apply divine knowledge to their lives. This book was revealed for the ultimate welfare of mankind;

whoever chooses the right path does so for their own benefit, and whoever goes astray only harms themselves.

A powerful call to repentance is issued, urging people to turn toward Allah and submit to Him before any sudden calamity or the Day of Judgment arrives, at which point no help will be available. Those who deny the revealed word of Allah are warned that they will be among the ultimate losers.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	The revelation of the Book is from Allah, the Exalted in Might, the Wise. [1–4]
2	Indeed, We have revealed to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion.
3	Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them so they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over

	which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.

- The Sincerity of Worship: Verse 2 and 3 highlight that Allah accepts only "pure" worship (*Ikhlas*). It critiques the psychological trap of "intermediaries"—the idea that one needs a third party to reach the Creator.

- The Power of Repentance: This Surah contains one of the most hopeful verses in the Qur'an (Verse 53), which commands believers not to despair of Allah's mercy, for He forgives all sins for those who sincerely turn to Him.

- Environmental & Biological Signs: Verse 6 (alluded to in the text) describes the creation of humans in the "three darknesses" of the womb.

Quran Bangla by A Z M Alamgir

40. Surah Al-Ghafir (The Forgiver)

Verses: 85 | Revealed in Makkah

The name of this Surah, **"Al-Ghafir,"** is derived from verse 3, where Allah is described as the "Forgiver of Sin." It is also commonly known as **Surah Al-Mu'min** (The Believer) due to the story of the secret believer from the court of Pharaoh mentioned later in the chapter.

The Surah was revealed at a critical time in Makkah when the disbelievers were actively spreading misinformation about the Prophet (PBUH) and the Qur'an. They engaged in baseless arguments and disputes to create confusion and even conspired to assassinate the Prophet.

The central message is a warning to those who use their worldly power and intellect to challenge divine truths. It calls on believers to remain patient in the face of such hostility and strictly forbids associating partners with Allah. The Surah clarifies that a Messenger's role is not to produce miracles at will, but to deliver the message; ultimate signs and judgment belong only to Allah. When divine judgment finally arrives, those who lived in arrogance and mockery will find no escape.

A profound psychological point is made regarding those who reject the truth: they often take pride in their own limited "knowledge" and mock the divine message. However, when they witness the actual punishment, their sudden profession of faith becomes useless. This is the established law of Allah that has been seen throughout the history of His servants.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ha, Meem. [See 2:1]
2	The revelation of the Book is from Allah, the Exalted in Might, the Knowing. [2–3]
3	The Forgiver of sin, the Accepter of repentance, the Severe in punishment, and the Bestower of bounty. There is no deity except Him; to Him is the destination.
4	No one disputes concerning the signs of Allah except those who disbelieve, so let not their [free] movement throughout the land deceive you. [4–6]

- The Dual Nature of Allah: Verse 3 perfectly balances hope and fear—He is the "Forgiver of Sin" but also "Severe in Punishment." This suggests a reality that is both merciful and strictly governed by laws.

- The Deception of Prosperity: Verse 4 warns not to be fooled by the material success and mobility of those who reject the truth. Their ability to travel and trade across lands is not a sign of divine approval, but a temporary trial.

- The Danger of Intellectual Arrogance: The Surah critiques those who use their "knowledge" as a shield against humility. This is a vital lesson to ensure that success does not lead to the "Pharaoh-like" trait of dismissing universal truths.

Quran Bangla by A Z M Alamgir

41. Surah Fussilat (Explained in Detail)

Verses: 54 | Revealed in Makkah

The name of this Surah, **"Fussilat,"** means **"Explained in Detail,"** referring to the clear and detailed nature of the Qur'anic verses. It is also known as **"Ha-Meem As-Sajdah."**

The Surah was revealed during a period when the disbelievers of Makkah were actively spreading misinformation and false rumors about the Prophet (PBUH) and the Qur'an. They attempted to create confusion and engage in baseless disputes to undermine the divine message. In this context, the Surah provides a firm response to their propaganda.

The disbelievers are warned that if they do not cease their wicked thoughts and actions, they may face a fate similar to the destroyed civilizations of the past. The primary call of the Surah is for everyone to establish faith in the **Oneness of Allah (Tawhid)**. It highlights that those who reject the Day of Judgment find it easy to commit sins, but that Day will inevitably arrive. Human beings will be resurrected, and even their own physical senses—hearing, sight, and skin—will testify against them regarding their past misdeeds.

The message of the Qur'an is presented as absolute truth, beyond any doubt. It is protected from falsehood from every direction. Allah promises to show mankind His signs both in the horizons (the universe) and within their own selves, until it becomes clear to them that the Qur'an is the Truth. Ultimately, whoever commits evil or makes errors does so to their own detriment.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ha, Meem. [See 2:1]
2	[This is] a revelation from the Entirely Merciful, the Especially Merciful— [2–5]
3	A Book whose verses have been detailed, an Arabic Qur'an for a people who know,
4	As a giver of glad tidings and a warner; but most of them turn away, so they do not hear.
5	And they say, "Our hearts are within coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a partition. So work; indeed, we are working."

6	Say, [O Muhammad], "I am only a mortal like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah— [6–8]
7	Those who do not give Zakat, and in the Hereafter, they are disbelievers.
8	Indeed, those who believe and do righteous deeds will have a reward uninterrupted.

- The "Barriers" of the Heart: Verse 5 describes the psychological state of the disbelievers who claimed their hearts were "veiled." This highlights how bias and arrogance can prevent an individual from perceiving objective truth, even when it is "explained in detail."

- Signs in the Horizons and the Self: Verse 53 (alluded to in the text) is a profound invitation to scientific and self-reflective inquiry.

- The Consistency of Revelation: The Surah asserts that the message is not new; it is the same truth sent to previous messengers, now perfected in the Arabic tongue for those who seek knowledge.

42. Surah Ash-Shura (Consultation)

Verses: 53 | Revealed in Makkah

The name of this Surah, **"Ash-Shura,"** is derived from verse 38, which highlights "Consultation" as a defining characteristic of the believers' community.

The Surah clarifies the role of the Messengers: they are deliverers of the message, not the ultimate protectors of mankind. Whether people choose a good or an evil path is beyond the control of the Messengers; their primary duty is to warn humanity about the Day of Resurrection. Those who take protectors other than Allah are committing a grave error, and the Surah serves as a clear warning against such actions.

A significant historical and theological point is made regarding the unity of religion: the same path has been shown to humanity throughout the ages. However, due to mutual rivalry and animosity, people created divisions and sects. The Surah calls for mankind to remain established on justice. It warns that those who oppress others and cause chaos and corruption on earth will face a painful punishment.

The creation of the heavens and the earth, and the diverse living creatures scattered between them, are presented as signs for those who seek the Truth. Mankind is urged to respond to the call of Allah to save themselves from impending calamity. Ultimately, the consequence of every deed leads back to Allah, a message that resonates throughout the Surah.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ha, Meem. [1–2]
2	'Ayn, Seen, Qaf. [See 2:1]
3	Thus has He revealed to you, [O Muhammad], and to those before you—Allah, the Exalted in Might, the Wise. [3–4]
4	To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.

- **The Principle of Shura (Consultation):** The Surah promotes a democratic and collaborative approach to governance and community issues.

- Universal Message: Verse 13 (alluded to in the text) explains that the core religion (*Deen*) is the same as that enjoined upon Nuh, Ibrahim, Musa, and Isa.

- Signs in Biodiversity: The mention of living creatures (*Dabbah*) scattered throughout the heavens and earth is a fascinating point for scientific contemplation, suggesting a universe teeming with life under Divine observation.

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43. Surah Az-Zukhruf (The Ornaments of Gold)

Verses: 89 | Revealed in Makkah

The name of this Surah, **"Az-Zukhruf,"** is derived from verse 35, where the word appears in the context of worldly luxuries and "ornaments of gold."

The Surah highlights that despite Allah's immense favors, mankind often fails to show gratitude. It critiques various social superstitions and false beliefs prevalent at the time, such as the pagan Arab practice of considering angels as female deities or the distorted belief regarding Jesus (Isa) being the son of God. The Surah calls for a firm adherence to the Truth and the constant remembrance of Allah, as staying on the right path is the only way to true success. It warns that those who persist in error will face severe consequences on the Day of Judgment.

A major point of contention from the disbelievers was their question: *"Why was this Qur'an not revealed to a wealthy or powerful man from the two great cities (Makkah or Ta'if)?"* They measured worth by material status and power. Allah responds by asking if they are the ones who distribute His mercy. He clarifies that He alone determines who receives His blessings, and He grants the

best rewards based on faith and truth, not on wealth or social standing.

The Surah concludes by reminding mankind that the Day of Resurrection will arrive suddenly. Those who have gone astray will not realize its coming and will find no helpers on that day. Believers are urged to hold fast to the revelation with absolute conviction.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ha, Meem. [See 2:1]
2	By the clear Book, [2–4]
3	Indeed, We have made it an Arabic Qur'an that you might understand.
4	And indeed it is, in the Mother of the Book (*Umm al-Kitab*) with Us, exalted and full of wisdom.

- The "Mother of the Book": Verse 4 refers to the original source of all revelation (*Umm al-Kitab*). This is a concept of a "Master Database" from which all divine knowledge originates.

- Critique of Materialism: The Surah devalues gold and silver as ultimate measures of success, reminding us that these are temporary "ornaments" of worldly life.

- The Language of Reason: Verse 3 emphasizes that the Qur'an was revealed in Arabic specifically so that people could use their **intellect** (*'Aql*) to understand it.

Quran Bangla by A Z M Alamgir

44. Surah Ad-Dukhan (The Smoke)

Verses: 59 | Revealed in Makkah

The name of this Surah, **"Ad-Dukhan,"** is derived from verse 10, which describes a "visible smoke" that will envelop mankind as a sign of the approaching Day of Judgment.

The Surah highlights that the Qur'an was revealed on a **Blessed Night** (*Laylat al-Qadr*). It is a clear guidance from Allah, intended to warn humanity and show them the right path out of Divine Mercy. The Surah addresses the skepticism of the disbelievers, who treat the signs of Allah with mockery and doubt.

A key theme is the consequence of arrogance. The Surah recounts how the Pharaoh and his people rejected the message brought by Prophet Musa (Moses) and were subsequently destroyed. It warns the leaders of Makkah that if they continue to view Allah's creation as purposeless "play," they will face a similar fate. On the Day of Judgment, every person will stand alone; no friend or relative will be able to help another, except those upon whom Allah has mercy. While wrongdoers will suffer, those who adopted the right path and remained

conscious of Allah will enjoy eternal peace and bliss in Paradise.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ha, Meem.
2	By the clear Book, [2–6]
3	Indeed, We revealed it on a blessed night. Indeed, We were ever warning.
4	On that night is made distinct every precise matter—
5	[As] a command from Us. Indeed, We were ever sending [messengers],
6	As mercy from your Lord. Indeed, He is the Hearing, the Knowing.
7	Lord of the heavens and the earth and that between them, if you should be convinced. [7–9]

8	There is no deity except Him; He gives life and causes death. [He is] your Lord and the Lord of your first forefathers.
9	But they are in doubt, amusing themselves.
10	Then watch for the Day when the sky will bring a visible smoke [10–16]
11	Enveloping the people; this is a painful torment.
12	[They will say], "Our Lord, remove from us the torment; indeed, we are believers."
13	How will there be for them a reminder [at that time]? And there had already come to them a clear Messenger.
14	Then they turned away from him and said, "[He was] taught [and is] a madman."
15	Indeed, We will remove the torment a little, but indeed, you will return [to disbelief].
16	The Day We will seize them with the greatest seizure, indeed, We will take retribution.

- The Decision of Destiny: Verse 4 explains that on the Blessed Night, every "precise matter" or decree is decided.

- The Warning of the Smoke: The "Smoke" serves as a physical manifestation of divine intervention that forces even the most arrogant to plead for mercy, though the Surah notes that once the immediate pressure is removed, people often return to their old ways.

- Knowledge vs. Doubt: The contrast between those who are "convinced" (*Muqineen*) and those who "play in doubt" is a central psychological theme. It shows certainty over superficiality.

Quran Bangla by A Z M Alamgir

45. Surah Al-Jathiyah (The Kneeling)

Verses: 37 | Revealed in Makkah

The name of this Surah, **"Al-Jathiyah,"** is derived from verse 28, which describes every nation "kneeling" in front of their Record on the Day of Judgment, awaiting their account in an atmosphere of solemnity and awe.

The Surah provides firm answers to the skeptics of Makkah who doubted the Oneness of Allah and the reality of the Afterlife. It points to the natural world as a vast gallery of divine signs. The core message is that good and evil are not equal; those who commit wrongs do so to their own detriment. Believers are encouraged to be patient and forgiving toward those who live in denial of the Hereafter—those who claim that life is merely a cycle of birth and death governed by "time" or "fate" (*Dahr*). The Surah clarifies that such materialistic views are based on mere conjecture, not knowledge.

Every soul will return to its Creator. Allah maintains a perfect record of human history, and on the Day of Judgment, every individual will be rewarded or punished based on their deeds. No injustice will be done, but those who persisted in falsehood will find themselves at a great loss.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ha, Meem. [See 2:1]
2	The revelation of the Book is from Allah, the Exalted in Might, the Wise.
3	Indeed, within the heavens and earth are signs for the believers. [3–6]
4	And in the creation of yourselves and what He disperses of moving creatures are signs for a people who are certain [in faith].
5	And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision [rain] and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.
6	These are the signs of Allah which We recite to you in truth. Then in what statement after Allah and His signs will they believe?
7	Woe to every sinful liar, [7–11]

8	Who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.
9	And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment.
10	Before them is Hell, and what they had earned will not avail them at all, nor will those they had taken as allies besides Allah. And they will have a great punishment.
11	This [Qur'an] is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.
12	It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful. [12–13]
13	And He has subjected to you whatever is in the heavens and whatever is in the earth—all from Him. Indeed in that are signs for a people who give thought.

14	Say, [O Muhammad], to those who have believed that they [should] forgive those who expect not the days of Allah [Resurrection] so that He may recompense a people for what they used to earn. [14–15]
15	Whoever does a good deed—it is for himself; and whoever does evil—it is against the same. Then to your Lord you will be returned.

- The "Signs" of Logic: Verses 3–5 present a scientific hierarchy of signs: the macro (heavens/earth), the biological (human creation/animals), and the meteorological (night/day, rain, wind). A powerful validation of the intellect in matters of faith.

- The Record of Deeds: The theme of every nation "kneeling" before its book is a reminder of absolute archival integrity.

- Mastery over the Sea: Verse 12 speaks of the sea being subjected to human service. This serves as a reminder that technological and navigational progress is a gift intended to inspire gratitude.

46. Surah Al-Ahqaf (The Sand Dunes)

Verses: 35 | Revealed in Makkah

The name of this Surah, **"Al-Ahqaf,"** translates to **"The Sand Dunes"** or **"Winding Tracks of Sand,"** referring to high, sand-strewn hills formed by the wind. It is named after the valley where the ancient tribe of **'Ad** resided, as mentioned in verse 21.

This Surah was revealed during the tenth year of Prophethood—a period of immense personal and social trial for Prophet Muhammad (PBUH). At this time, the Meccan opposition had reached its peak; the believers had endured nearly three years of a brutal social and economic boycott. Furthermore, the Prophet had recently lost his beloved wife, **Khadijah (RA)**, and his protective uncle, **Abu Talib**. Seeking new allies, the Prophet traveled to **Ta'if**, but he was rejected and forced to leave under painful circumstances.

The Surah addresses the intellectual fallacy of associating partners with Allah, presenting it as a lack of true knowledge. It warns those who live as if their lives have no higher purpose or accountability. This materialistic mindset, the Surah argues, encourages arrogance and the violation of divine boundaries,

eventually leading toward destruction. If people reject this message out of stubbornness rather than a lack of evidence, they bring calamity upon themselves.

The Prophet is urged to remain patient, just as the "Messengers of Strong Will" (*Ulul 'Azm*) were patient before him. He is told not to hasten the punishment for the disbelievers. On the Day of Judgment, their entire worldly life will seem like it lasted no more than an hour of a single day. A unique historical event is also mentioned: a group of **Jinn** listened to the Prophet reciting the Qur'an one night and returned to their people to spread the message, proving that even if some humans rejected the truth, other beings recognized it.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Ha, Meem. [See 2:1]
2	The revelation of the Book is from Allah, the Exalted in Might, the Wise.
3	We did not create the heavens and earth and what is between them except in truth and for a specified term. But those who disbelieve, from

	that of which they are warned, are turning away. [3–6]

- The "Ulul 'Azm" Patience: Verse 35 (alluded to in the text) is a powerful call to steadfastness. This verse serves as a reminder that significant intellectual and spiritual work requires "long-term patience" against temporary opposition.

- The Purpose of Time: Verse 3 asserts that the universe was created for a "specified term" (*Ajalin Musamma*). This challenges the idea of an infinite, purposeless cosmos and aligns with the fundamental laws of **Science and Space**.

- Global and Extra-Terrestrial Reach: The account of the Jinn reminds us that the message of the Qur'an is universal, extending beyond human cultures to other dimensions of existence.

Quran Bangla by A Z M Alamgir

47. Surah Muhammad

Verses: 38 | Revealed in Madinah

The name of this Surah is taken from the second verse, where the name of the Prophet, **"Muhammad,"** is explicitly mentioned. In Arabic, the name means **"The Praised One."**

Prophet Muhammad (PBUH) received his first revelation in 610 AD at the age of 40. By approximately 613 AD, he began the public propagation of Islam. Following this, the persecution by the disbelievers in Makkah intensified significantly. The Muslims faced a severe socio-economic boycott starting in 616 AD, which lasted until 619 AD. This period of hardship was compounded by the deaths of his uncle Abu Talib and his wife Khadijah (RA). Eventually, in 622 AD, the Prophet and his followers migrated to Madinah.

Post-migration, a confrontation with the disbelievers became inevitable. This Surah was revealed in that context, encouraging the believers to remain steadfast and prepared. It issues a stern warning to the hypocrites who maintained secret ties with the disbelievers. Furthermore, despite the difficult economic conditions

of the time, the Surah inspires the believers to spend in the cause of Allah.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Those who disbelieve and avert [people] from the way of Allah—He will render their deeds astray (worthless). [1–3]
2	And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad—and it is the truth from their Lord—He will remove from them their misdeeds and amend their condition.
3	That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons.

- The Truth as a Catalyst for Change: Verse 2 highlights a profound spiritual law: accepting the "Truth" (*Al-Haqq*) not only earns divine forgiveness but also actively "amends the condition" of the person.

- The Futility of Falsehood: The Surah contrasts the efforts of those who follow truth versus those who follow falsehood. It suggests that actions not rooted in truth ultimately lack substance and "wither away."

- Economic Sacrifice: The closing of the Surah (Verse 38) contains a famous warning: if the believers turn away from spending and sacrifice, Allah will replace them with other people who will not be like them.

Quran Bangla by A Z M Alamgir

48. Surah Al-Fath (The Victory)

Verses: 29 | Revealed in Madinah

The name of this Surah, **"Al-Fath,"** translates to **"The Victory."** It represents the central theme of the chapter, specifically referring to a major turning point in Islamic history: the **Treaty of Hudaybiyyah**.

In the history of Islam, the Treaty of Hudaybiyyah is a monumental event. At the time of its signing in 628 AD (6 AH), many among the disbelieving Quraish felt they had gained the upper hand, and even some believers felt discouraged, viewing the terms as a setback. However, Allah revealed this Surah to declare this event a **"Clear Victory"** (*Fathan Mubina*). History later proved that this peace treaty paved the way for the rapid spread of Islam and the eventual bloodless conquest of Makkah.

The Surah provides a brief timeline of the Prophet's (PBUH) journey: from the first revelation in 610 AD to the public preaching in 613 AD, followed by years of persecution and the socio-economic boycott (616–619 AD). After the migration (*Hijrah*) in 622 AD, the Muslims faced several major battles: **Badr** (624 AD), **Uhud** (625 AD), and **Khandaq** (627 AD). Finally, in 628 AD, the Prophet set out for Umrah but was stopped at

Hudaybiyyah, leading to the treaty and the revelation of this Surah during the return journey to Madinah.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Indeed, We have granted you a clear victory, [1–7]
2	That Allah may forgive for you what preceded of your sin [deficiencies] and what will follow and complete His favor upon you and guide you to a straight path,
3	And [that] Allah may aid you with a mighty victory.
4	It is He who sent down tranquility (*Sakinah*) into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and Allah is Knowing and Wise.
5	[And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove

	from them their misdeeds—and ever is that, in the sight of Allah, a great success.
6	And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women—those who harbor evil thoughts about Allah. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.
7	And to Allah belong the soldiers of the heavens and the earth. And Allah is Exalted in Might and Wise.
8	Indeed, We have sent you as a witness and a bringer of glad tidings and a warner, [8–9]
9	That you [people] may believe in Allah and His Messenger and honor him and respect him and exalt Allah morning and afternoon.

- The Concept of Sakinah (Tranquility): Verse 4 explains that Allah sends peace into the hearts of believers during times of extreme stress or uncertainty. This "internal peace" is a vital spiritual resource for maintaining focus and resilience.

- Inclusion of Women: Verse 5 explicitly mentions "believing men and believing women." This highlights that the rewards for patience and righteous struggle are equally applicable to both genders—a point of great significance during the military and political tensions of the time.

- The Soldiers of God: Twice (Verses 4 and 7), the Surah reminds us that the "forces of the heavens and the earth" belong to Allah. This suggests that the laws of nature and the unseen world are all aligned with the Divine Will.

- The Prophet's Role: Verse 8 defines the Prophet's mission as a witness and a bringer of news, emphasizing the human and historical evidence of the truth.

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49. Surah Al-Hujurat (The Chambers)

Verses: 18 | Revealed in Madinah

The name of this Surah, **"Al-Hujurat,"** is derived from verse 4, referring to the private "chambers" or apartments of the Prophet's (PBUH) wives. This Surah is often called the "Surah of Ethics" or "Social Code of Conduct" because it provides essential guidelines for communal harmony, respect, and moral integrity.

The Surah outlines the manners believers should observe in the presence of the Prophet and how to verify information before acting on it. It emphasizes the concept of universal brotherhood and warns against social evils like mockery, defamation, and backbiting.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing. [1–3]

2	O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech as you are loud to one another, lest your deeds become worthless while you perceive not.
3	Indeed, those who lower their voices before the Messenger of Allah — they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and a great reward.
4	Indeed, those who call as you [O Muhammad] from behind the chambers — most of them do not use reason. [4–5]
5	And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.
6	O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. [6–8]

7	And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.
8	[It is] as bounty from Allah and favor. And Allah is Knowing and Wise.
9	And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly. [9–10]
10	The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

11	O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent — then it is those who are the wrongdoers. [11–13]
12	O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.
13	O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

14	The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful." [14–18]
15	The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.
16	Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?"
17	They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred a favor upon you that He has guided you to the faith, if you should be truthful."

18	Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is Seeing of what you do.

- Information Verification: Verse 6 provides a foundational principle to verify news from unreliable sources.

- The Metaphor for Backbiting: Verse 12 uses a powerful and repulsive image—eating the flesh of a dead brother—to illustrate the gravity of backbiting. This highlights the importance of protecting the reputation of others in a civilized society.

- The Basis of Nobility: Verse 13 shatters the concepts of racial or tribal superiority. It establishes that the only true measure of status is **Taqwa** (righteousness/ consciousness of God). This is a universal truth that applies to all of humanity.

- Islam vs. Iman: Verse 14 distinguishes between outward submission (Islam) and deep-rooted faith (Iman). It suggests that faith is a journey of the heart that goes beyond mere verbal profession.

50. Surah Qaf

Verses: 45 | Revealed in Makkah

The Surah takes its name from the Arabic letter **Qaf**, with which it begins. It primarily addresses the Day of Resurrection. Those who doubt this event are encouraged to reflect upon the infinite grace and creative power of Allah. If He could create the heavens, the earth, and all life from nothing, is He not capable of bringing them back to life? Just as the earth awakens and turns green after rainfall, so too will all of humanity be resurrected.

Another central theme is accountability: humans must answer to Allah for their past deeds. The Surah highlights that being aware of this accountability serves as a deterrent to the various temptations of worldly life. Historical accounts of those who rejected the Truth and faced the consequences are mentioned as a warning. Every action of a human is recorded, and everyone must face their account. Those who do evil will face punishment; this is the core message. While the Prophet (PBUH) is instructed to warn people for their own benefit, it is reminded that he is not there to compel or force anyone—faith must come from the heart.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Qaf. By the honored Qur'an; [1–11]
2	But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an amazing thing!
3	When we have died and have become dust, [will we return to life]? That is a distant return."
4	We know what the earth consumes of them, and with Us is a guarded record.
5	But they denied the truth when it came to them, so they are in a confused state.
6	Have they not looked at the heaven above them—how We structured it and adorned it and [how] it has no rifts?
7	And the earth—We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind,

8	Giving insight and a reminder for every servant who turns [to Allah].
9	And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest
10	And lofty palm trees having fruit arranged in layers—
11	As provision for the servants, and We give life thereby to a dead land. Thus is the resurrection.
12	The people of Noah denied before them, and the companions of the well (Rass) and Thamud, [12–14]
13	And 'Aad and Pharaoh and the brothers of Lot,
14	And the companions of the thicket and the people of Tubba'. All denied the messengers, so My threat was justly fulfilled.
15	Were We then tired by the first creation? But they are in confusion over a new creation.

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16	And We have certainly created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein. [16–18]
17	When the two receivers (angels) receive, seated on the right and on the left.
18	Man does not utter any word except that with him is an observer prepared [to record].
19	And the stupor of death will come in truth. [It will be said], "This is what you were trying to avoid." [19–23]
20	And the Horn will be blown. That is the Day of the Warning.
21	And every soul will come, with it a driver and a witness.
22	[It will be said], "You were certainly heedless of this, so We have removed from you your cover, and your sight today is sharp."
23	And his companion, [the angel], will say, "This [record] is what is with me, ready."

24	[Allah will say], "Throw into Hell every obstinate disbeliever, [24–30]
25	Preventer of good, transgressor, and doubter,
26	Who made [as equal] with Allah another deity; so throw him into the severe punishment."
27	His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."
28	[Allah] will say, "Do not dispute as you stand before Me, for I had already sent you the warning.
29	The word will not be changed with Me, and never will I be unjust to the servants."
30	On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more?"
31	And Paradise will be brought near to the righteous, not far, [31–35]

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32	[It will be said], "This is what you were promised—for every returner [to Allah] and keeper [of His covenant]
33	Who feared the Most Merciful unseen and came with a heart returning [in repentance]."
34	"Enter it in peace. This is the Day of Eternity."
35	They will have whatever they wish therein, and with Us is more.
36	And how many a generation before them did We destroy who were greater than them in power and had explored throughout the lands. Was there any place of escape? [36–37]
37	Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].
38	And We certainly created the heavens and the earth and what is between them in six days, and there touched Us no fatigue.

39	So be patient, [O Muhammad], over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting, [39–40]
40	And in [part] of the night exalt Him and after prostration.
41	And listen on the Day when the Caller calls from a near place— [41–44]
42	The Day they will hear the blast in truth. That is the Day of Emergence [from graves].
43	Indeed, it is We who give life and cause death, and to Us is the destination.
44	On the Day the earth breaks away from them, [and they emerge] rapidly; that is a gathering easy for Us.
45	We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat.

- Closeness of God: Verse 16 contains the famous reminder that Allah is closer to us than our own jugular vein—

highlighting His absolute awareness of our inner thoughts.

- The Recording Angels: Verses 17–18 clarify that every word spoken is documented, emphasizing the weight of our speech.

- Nature as Evidence: The Surah beautifully links the scientific cycle of rain and vegetation to the spiritual reality of the Resurrection.

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51. Surah Adh-Dhariyat (The Winnowing Winds)

Verses: 60 | Revealed in Makkah

This Surah affirms the reality of the Day of Judgment. Those who deny it and persist in wrongdoing will face punishment, while those who work for the welfare of humanity will be successful. True believers recognize their obligations toward the needy and the deprived. They find meaningful signs of Allah's creative power within the universe itself. Allah has designed His creation in such a way that humans can reflect upon and understand these matters.

Humanity is reminded of its purpose. Those who commit errors out of heedlessness or ignorance are advised to turn away from such paths. They are warned to look at the fate of previous generations who went astray. Finally, the Surah declares the fundamental reason for the creation of Jinn and Mankind: the worship of Allah.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the scattering winds, [1–6]

2	And those [clouds] carrying a load [of water],
3	And those [ships] sailing with ease,
4	And those [angels] apportioning [blessings/provisions] by command,
5	Indeed, what you are promised is true,
6	And indeed, the Recompense (Judgment) is certain to occur.
7	By the heaven containing paths, [7–14]
8	Indeed, you are in differing speech (conflicting views regarding the Truth).
9	Deluded away from the Truth is he who is deluded.
10	Cursed are the liars (who rely on conjecture),
11	Who are in a flood [of ignorance], heedless.

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12	They ask, "When is the Day of Recompense?"
13	[It is] the Day they will be punished over the Fire,
14	[And told], "Taste your punishment. This is that for which you were impatient."
15	Indeed, the righteous—those who protected themselves [from evil]—will be among gardens and springs, [15–19]
16	Accepting what their Lord has given them. Indeed, they were before that doers of good.
17	They used to sleep but little of the night,
18	And in the hours before dawn they would ask forgiveness,
19	And from their properties was [given] a right for the needy and the deprived.
20	And on the earth are signs for the certain [in faith], [20–23]

21	And in yourselves. Then will you not see?
22	And in the heaven is your provision and whatever you are promised.
23	Then by the Lord of the heaven and earth, indeed, it is truth—just as [it is truth] that you are speaking.
24	Has there come to you the story of the honored guests of Abraham? [24–30]
25	When they entered upon him and said, "[We offer] peace." He answered, "[And upon you] peace, [you are] a people unknown [to me]."
26	Then he went to his family and came with a fat roasted calf
27	And placed it before them. He said, "Will you not eat?"
28	And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy.

29	And his wife approached with a cry [of amazement] and struck her face and said, "[I am] a barren old woman!" (Sarah was 90-100 years old at the time).
30	They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."
31	[Abraham] said, "Then what is your business [here], O messengers?" [31–37]
32	They said, "Indeed, we have been sent to a people of criminals (the people of Lot),
33	To send down upon them stones of clay
34	Marked in the presence of your Lord for the transgressors."
35	So We brought out whoever was in the city of the believers.
36	But We found not within it other than one house of Muslims.

37	And We left therein a sign for those who fear the painful punishment.
38	And in Moses [is a sign], when We sent him to Pharaoh with clear authority. [38–46]
39	But he turned away with his supporters and said, "A magician or a madman."
40	So We took him and his hosts and threw them into the sea, and he was blameworthy.
41	And in 'Aad [is a sign], when We sent upon them the barren wind.
42	It left nothing of what it came upon but that it made it like disintegrated ruins.
43	And in Thamud, when it was said to them, "Enjoy yourselves for a little while."
44	But they were insolent toward the command of their Lord, so the thunderbolt struck them while they were looking on.

45	And they were unable to arise, nor could they help themselves.
46	And [We destroyed] the people of Noah before; indeed, they were a people defiantly disobedient.
47	And the heaven We constructed with strength, and indeed, We are [its] expander. [47–55]
48	And the earth We have spread out, and how excellent a spreader We are!
49	And of all things We created two mates (pairs) perhaps you will remember.
50	So flee to Allah. Indeed, I am to you from Him a clear warner.
51	And do not make [as equal] with Allah another deity. Indeed, I am to you from Him a clear warner.
52	Similarly, there came not to those before them any messenger except that they said, "A magician or a madman."

53	Did they suggest it to them? Rather, they [themselves] are a transgressing people.
54	So turn away from them, [O Muhammad], for you are not to be blamed.
55	And remind, for indeed, the reminder benefits the believers.
56	And I did not create the Jinn and mankind except to worship Me. [56–58]
57	I do not want from them any provision, nor do I want them to feed Me.
58	Indeed, it is Allah who is the Continual Provider, the possessor of power, the Mighty.
59	And indeed, for those who have wronged is a portion [of punishment] like the portion of their companions [of old], so let them not be impatient. [59–60]
60	And woe to those who have disbelieved from their Day which they are promised.

- **The Expanding Universe:** Verse 47 is often cited as a

scientific miracle, referring to the "expansion" of the heavens/universe.

- Purpose of Life: Verse 56 provides a definitive answer to the question of human existence: to worship and recognize the Creator.

- Social Responsibility: Verse 19 emphasizes that the wealth of the rich contains a "right" for the poor, framing charity not just as a choice, but as a duty.

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52. Surah At-Tur (The Mount)

Verses: 49 | Revealed in Makkah

This Surah discusses the Day of Resurrection. It warns that for those who deny the truth and engage in wrongdoing, that day will be a cause for mourning. The disbelievers are warned of the impending consequences of their actions. Furthermore, as the pagans used to make various adverse comments about the Prophet (PBUH), he is instructed to maintain patience through the remembrance of the Almighty Allah.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the Mount [Tur], [1–16]
2	And [by] a Book inscribed
3	In parchment unrolled,
4	And [by] the Frequented House (Al-Bayt al-Ma'mur),
5	And [by] the heaven raised high,
6	And [by] the sea filled with fire (or overflowing),

7	Indeed, the punishment of your Lord is surely going to happen;
8	There is no preventer for it.
9	On the Day the heaven will sway with circular motion,
10	And the mountains will pass away, departing [as dust],
11	Then woe, that Day, to the deniers,
12	Who are in [empty] discourse amusing themselves.
13	The Day they are thrust into the fire of Hell with a [violent] thrust,
14	[And it is said], "This is the Fire which you used to deny.
15	Is this then magic, or do you not see?
16	Burn therein; then be patient or impatient—it is all the same for you. You are only being recompensed for what you used to do."
17	Indeed, the righteous will be in gardens and pleasure, [17–28]

18	Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.
19	[They will be told], "Eat and drink in satisfaction for what you used to do."
20	They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.
21	And those who believed and whose descendants followed them in faith—We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained.
22	And We will provide them with fruit and meat from whatever they desire.
23	They will exchange therein a cup [of wine] wherein is no ill-talk or sin.
24	There will circulate among them [servant] boys of theirs, as if they were pearls well-protected.
25	And they will approach one another, inquiring [of each other].

26	They will say, "Indeed, we were before, among our families, fearful [of Allah].
27	So Allah conferred favor upon us and protected us from the punishment of the Scorching Wind.
28	Indeed, we used to supplicate Him before. Indeed, He is the Beneficent, the Merciful."
29	So remind [O Muhammad], for by the favor of your Lord you are not a soothsayer or a madman. [29–34]
30	Or do they say, "[He is] a poet for whom we await a misfortune of time"?
31	Say, "Wait, for indeed I am with you among those who wait."
32	Or do their minds command them to this, or are they a transgressing people?
33	Or do they say, "He has made it up"? Rather, they do not believe.
34	Then let them produce a statement like it, if they should be truthful.
35	Were they created by nothing, or were they the

	creators [of themselves]? [35–47]
36	Or did they create the heavens and the earth? Rather, they are not certain.
37	Or do they have the depositories [of the mercy] of your Lord? Or are they the controllers [of destiny]?
38	Or do they have a stairway [into heaven] upon which they listen? Then let their listener produce a clear authority.
39	Or has He daughters while you have sons?
40	Or do you ask them for a payment, so they are burdened by debt?
41	Or do they have knowledge of the unseen, so they write it down?
42	Or do they intend a plan? But those who disbelieve are the object of a plan.
43	Or do they have a deity other than Allah? Exalted is Allah above whatever they associate with Him.
44	And if they were to see a fragment from the sky falling, they would say, "[It is merely] a heap of

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	clouds."
45	So leave them until they meet their Day in which they will be struck dead—
46	The Day their plan will not avail them at all, nor will they be helped.
47	And indeed, for those who have wronged is a punishment besides that, but most of them do not know.
48	And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes. And exalt [Allah] with praise of your Lord when you arise, [48–49]
49	And in a part of the night exalt Him and after [the setting of] the stars.

- The Certainty of Judgment: The Surah uses powerful cosmic oaths (The Mount, the Inscribed Book, the Heavens) to emphasize that the afterlife is a physical and inevitable reality, not a metaphor.

- The Logic of Creation: Verses 35–36 challenge the intellect, asking if the universe created itself or came from nothing—forcing the reader to acknowledge a Creator.

- **Divine Comfort:** Verse 48 contains the beautiful phrase *"Indeed, you are in Our eyes,"* providing profound emotional support to the Prophet (PBUH) and, by extension, to believers facing hardship.

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53. Surah An-Najm (The Star)

Verses: 62 | Revealed in Makkah

This Surah discusses the divine experience of the Prophet (PBUH) witnessing the great signs of Allah, through which the Revelation (Wahi) was sent to him via the Angel Gabriel. The Prophet (PBUH) is himself a witness to what he saw. It highlights that those who set up other deities alongside Allah are not guided by knowledge but by mere conjecture. They even give feminine names to angels based on their own whims. In reality, none of these will be able to intercede for them before Allah on the Day of Judgment. They must bear the consequences of their erroneous behavior.

The message of Truth has been consistent throughout the ages (even during the times of Abraham (AS) or Moses (AS)). The Day of Judgment will come, and everyone must face the results of their own misguided actions. Historical examples of those who rejected the Truth and behaved wrongly are presented. Alongside warnings, the Surah issues a call to the disbelievers to abandon their false notions and embrace faith.

Verse No.	The Revelation

	(In the name of Allah, the Most Gracious, the Most Merciful)
1	By the star when it descends, [1-18]
2	Your companion (the Prophet) has not strayed, nor has he erred,
3	Nor does he speak from [his own] inclination.
4	It is not but a revelation revealed,
5	Taught to him by one intense in strength (Gabriel),
6	One of soundness. And he rose to his true form
7	While he was in the highest part of the horizon.
8	Then he approached and came down,
9	And was at a distance of two bow lengths or nearer.
10	And he revealed to His Servant what he revealed.
11	The heart did not lie about what it saw.
12	So will you dispute with him over what he saw?
13	And he certainly saw him in another descent

14	At the Lote Tree of the Utmost Boundary (Sidrat al-Muntaha)
15	Near it is the Garden of Residence (Jannat al-Ma'wa),
16	When there covered the Lote Tree that which covered it.
17	The sight did not swerve, nor did it transgress [its limit].
18	He certainly saw of the greatest signs of his Lord. (Ref: 81:15-24)
19	So have you considered "Al-Lat" and "Al-Uzza"? [19-30]
20	And "Manat," the third—the other one? (Idols worshipped by Makkans)
21	Is the male for you and for Him the female?
22	That, then, is an unjust division!
23	They are not but [mere] names you have named—you and your forefathers—for which Allah has sent down no authority. They follow not except assumption and what [their] souls

	desire, and there has already come to them from their Lord guidance.
24	Or is there for man whatever he wishes?
25	Rather, to Allah belongs the Hereafter and the first [life].
26	And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves.
27	Indeed, those who do not believe in the Hereafter name the angels with female names,
28	And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.
29	So turn away from him who turns his back on Our message and desires not except the worldly life.
30	That is their sum of knowledge. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided.

31	And to Allah belongs whatever is in the heavens and whatever is in the earth—that He may recompense those who have done evil with [the penalty of] what they have done and recompense those who have done good with the best [reward]. [31-32]
32	Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim purity for yourselves; He is most knowing of who fears Him.
33	Have you seen the one who turned away, [33-41]
34	And gave a little and [then] refrained?
35	Does he have knowledge of the unseen, so he sees?
36	Or has he not been informed of what was in the scriptures of Moses
37	And [of] Abraham, who fulfilled [his obligations]?

38	That no bearer of burdens will bear the burden of another,
39	And that there is not for man except that [good] for which he strives,
40	And that his effort is going to be seen,
41	Then he will be recompensed for it with the fullest recompense.
42	And that to your Lord is the finality (the ultimate goal/return), [42-55]
43	And that it is He who makes [one] laugh and causes weep,
44	And that it is He who causes death and gives life,
45	And that He creates the two mates—the male and the female—
46	From a sperm-drop when it is emitted,
47	And that [incumbent] upon Him is the next creation (Resurrection).
48	And that it is He who enriches and suffices,
49	And that it is He who is the Lord of Sirius (the

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	bright star worshipped by pagans),
50	And that He destroyed the first [people of] 'Aad,
51	And Thamud—and He did not spare [them],
52	And the people of Noah before. Indeed, they were more unjust and oppressing.
53	And the overturned cities (Sodom and Gomorrah) He hurled down,
54	So there covered them that which covered (the storm of stones).
55	Then which of the favors of your Lord will you doubt?
56	This [Prophet] is a warner like the warners of old. [56-62]
57	The Approaching Day (Judgment) has drawn near.
58	No one besides Allah can remove it (or disclose it).
59	Then at this statement do you marvel?
60	And you laugh and do not weep,

61	While you are proudly heedless?
62	So prostrate to Allah and worship [Him].

- The Surah opens with a powerful oath to confirm that the Prophet's (PBUH) words are not his own, but a direct revelation from a "Mighty Power" (Gabriel).

- Verses 38 and 39 establish a fundamental principle of Islamic justice: no one can carry the sins of another, and a person only earns the reward for their own efforts.

- Verses 43-49 list the dualities of life (laughter/tears, life/death, rich/poor) as being under the absolute control of the Creator.

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54. Surah Al-Qamar (The Moon)

Verses: 55 | Revealed in Makkah

The name of this Surah is derived from the first verse, **"Al-Qamar"** (The Moon), referring to the miracle of the splitting of the moon. The Surah cites historical examples of those who rejected the truth in the past and describes their eventual fate. It serves as a stern warning to those in the present who continue to deny the truth despite witnessing various signs. It emphasizes that the Hour of Judgment is fast approaching and that every deed is recorded and will be accounted for in an instant.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	The Hour has come near, and the moon has split [in two]. [1–3]
2	And if they see a sign, they turn away and say, "This is but continuous magic."
3	They denied the truth and followed their own desires, but every matter will be settled [at its appointed time].

4	And there has already come to them news wherein is a deterrent/warning; [4–8]
5	It is perfect wisdom—but the warnings do not avail them.
6	So, [O Muhammad], turn away from them. The Day the Caller calls to a terrible thing [the Judgment],
7	Their eyes humbled, they will emerge from the graves as if they were swarming locusts,
8	Racing ahead toward the Caller. The disbelievers will say, "This is a difficult Day."
9	The people of Noah denied before them. They denied Our servant and said, "A madman," and he was repelled with threats. [9–17]
10	So he invoked his Lord, "Indeed, I am overpowered, so help me."
11	Then We opened the gates of the heaven with rain pouring down
12	And caused the earth to burst with springs, and the waters met for a matter already predestined.

13	And We carried him on a vessel of planks and nails,
14	Sailing before Our eyes as a reward for him who had been denied.
15	And We left it as a sign, so is there anyone who will remember (take heed)?
16	And how [severe] were My punishment and My warnings.
17	And We have certainly made the Qur'an easy for remembrance, so is there anyone who will remember?
18	'Aad denied; then how [severe] were My punishment and My warnings. [18–22]
19	Indeed, We sent upon them a screaming wind on a day of continuous misfortune,
20	Plucking away people as if they were uprooted stems of date palms.
21	Then how [severe] were My punishment and My warnings.
22	And We have certainly made the Qur'an easy for remembrance, so is there anyone who will

	remember?
23	Thamud denied the warnings. [23–32]
24	They said, "Is it a human being among us, a lone man, whom we should follow? Indeed, we would then be in error and madness.
25	Has the message been sent down to him alone among us? Rather, he is an insolent liar."
26	[Allah said], "They will know tomorrow who is the insolent liar.
27	Indeed, We are sending the she-camel as a trial for them, so watch them and be patient.
28	And inform them that the water is to be shared between them—each [day's] drink attended [by the turn of the camel or the people]."
29	But they called their companion, and he took [a sword] and hamstrung [her].
30	Then how [severe] were My punishment and My warnings.
31	Indeed, We sent upon them a single blast, and they became like the dry brambles used by a fence-builder.

32	And We have certainly made the Qur'an easy for remembrance, so is there anyone who will remember?
33	The people of Lot denied the warnings. [33–40]
34	Indeed, We sent upon them a storm of stones, except the family of Lot—We saved them before dawn,
35	As a favor from Us. Thus do We reward he who is grateful.
36	And Lot had already warned them of Our seizure, but they disputed the warnings.
37	And they even demanded from him his guests, so We obliterated their eyes. "So taste My punishment and My warnings."
38	And there came upon them by morning an abiding punishment.
39	"So taste My punishment and My warnings."
40	And We have certainly made the Qur'an easy for remembrance, so is there anyone who will remember?
41	And there certainly came to the people of

	Pharaoh warnings. [41–48]
42	They denied Our signs, all of them, so We seized them with the seizure of one Exalted in Might and Perfect in Ability.
43	Are your disbelievers [O Quraish] better than those [former peoples]? Or do you have immunity in the scriptures?
44	Or do they say, "We are a group united [and] victorious"?
45	[Their] assembly will be defeated, and they will turn their backs [in flight].
46	But the Hour is their appointed time [for full retribution], and the Hour is more disastrous and more bitter.
47	Indeed, the criminals are in error and madness.
48	The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Hell."
49	Indeed, all things We created with predestination (measured destiny). [49–51]
50	And Our command is but one, like the twinkling of an eye.

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51	And We have already destroyed your kinds, so is there anyone who will remember?
52	And everything they did is in the written records. [52–53]
53	And every small and great [matter] is inscribed.
54	Indeed, the righteous will be among gardens and rivers, [54–55]
55	In a seat of honor in the presence of a Sovereign, Perfect in Ability.

- The repeated verse (17, 22, 32, 40) "We have certainly made the Qur'an easy for remembrance" is a divine invitation. It suggests that while the message is deep, its core guidance is accessible to anyone willing to listen and learn.

- **The Cycle of Denial:** By recounting the stories of Noah, the people of 'Aad, Thamud, Lot, and Pharaoh, the Surah shows a pattern: warning, denial, and then a sudden, irreversible punishment.

- **Predestination (*Qadar*):** Verse 49 establishes that everything in the universe operates according to a precise divine plan and measurement.

55. Surah Ar-Rahman (The Most Merciful)

Verses: 78 | Revealed in Makkah

The name of this Surah is taken from the first verse, **"Ar-Rahman"** (The Most Merciful), which represents the core theme of the entire Surah. It highlights the countless blessings bestowed by Allah upon the two races: Jinn and Mankind. Through a rhythmic and powerful refrain, Allah repeatedly asks: *"So which of the favors of your Lord will you both deny?"* The Surah warns against exceeding the limits and emphasizes the importance of maintaining balance and justice in all aspects of life.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	The Most Merciful [1–13]
2	Taught (made known) the Qur'an (as a guide),
3	Created man,
4	[And] taught him eloquence (the ability to express thoughts),
5	The sun and the moon [move] by precise calculation,

6	And the stars and trees prostrate [to Him].
7	And the heaven He raised and imposed the balance (correct measure),
8	That you not transgress/exceed the balance,
9	And establish weight in justice and do not make the balance deficient.
10	And the earth He has laid out for [His] creatures,
11	Therein is fruit and palm trees having sheaths [of dates],
12	And grain having husks and scented plants.
13	So which of the favors of your Lord will you both (Jinn and Mankind) deny?
14	He created man from clay like [that of] pottery, [14–16]
15	And He created the Jinn from a smokeless flame of fire.
16	So which of the favors of your Lord will you both deny?
17	[He is] Lord of the two sunrises and Lord of the

	two sunsets, [17–25]
18	So which of the favors of your Lord will you both deny?
19	He released the two seas, meeting [side by side],
20	Between them is a barrier [so] neither of them transgresses,
21	So which of the favors of your Lord will you both deny?
22	From both of them emerge pearl and coral,
23	So which of the favors of your Lord will you both deny?
24	And His are the ships sailing through the sea [under His control],
25	So which of the favors of your Lord will you both deny?
26	Everyone upon the earth will perish (is transient), [26–28]
27	And there will remain the Face of your Lord, Owner of Majesty and Honor.

28	So which of the favors of your Lord will you both deny?
29	Whoever is within the heavens and earth asks Him; every day He is bringing about a matter. [29–32]
30	So which of the favors of your Lord will you both deny?
31	We will soon attend to you, O two [dependent] groups (Jinn and Mankind)!
32	So which of the favors of your Lord will you both deny?
33	O company of Jinn and Mankind! If you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by [My] authority. [33–36]
34	So which of the favors of your Lord will you both deny?
35	There will be sent upon you a flame of fire and smoke, and you will not be able to defend yourselves.
36	So which of the favors of your Lord will you both

	deny?
37	And when the heaven is split asunder and becomes rose-colored like [red] hide— [37–45]
38	So which of the favors of your Lord will you both deny?
39	Then on that Day none will be asked about his sin among men or jinn,
40	So which of the favors of your Lord will you both deny?
41	The criminals will be known by their marks, and they will be seized by the forelocks and the feet,
42	So which of the favors of your Lord will you both deny?
43	This is the Hell which the criminals used to deny,
44	They will go around between it and scalding water,
45	So which of the favors of your Lord will you both deny?
46	But for him who has feared the standing before his Lord are two gardens, [46–61]

47	So which of the favors of your Lord will you both deny?
48	Both having [spreading] branches,
49	So which of the favors of your Lord will you both deny?
50	In both of them are two springs, flowing,
51	So which of the favors of your Lord will you both deny?
52	In both of them are of every fruit, two kinds,
53	So which of the favors of your Lord will you both deny?
54	[They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.
55	So which of the favors of your Lord will you both deny?
56	In them are women limiting [their] glances, whom no man or jinn has touched before them,
57	So which of the favors of your Lord will you both deny?

58	As if they were rubies and coral.
59	So which of the favors of your Lord will you both deny?
60	Is the reward for good [anything] but good?
61	So which of the favors of your Lord will you both deny?
62	And besides these two are two [other] gardens, [62–78]
63	So which of the favors of your Lord will you both deny?
64	Dark green [in color],
65	So which of the favors of your Lord will you both deny?
66	In both of them are two springs, spouting forth,
67	So which of the favors of your Lord will you both deny?
68	In both of them are fruit and palm trees and pomegranates,
69	So which of the favors of your Lord will you both

	deny?
70	In them are good and beautiful women,
71	So which of the favors of your Lord will you both deny?
72	Fair ones reserved in pavilions,
73	So which of the favors of your Lord will you both deny?
74	Untouched before them by man or jinn,
75	So which of the favors of your Lord will you both deny?
76	Reclining on green cushions and beautiful carpets.
77	So which of the favors of your Lord will you both deny?
78	Blessed is the name of your Lord, Owner of Majesty and Honor.

- Universal Beneficence: The Surah addresses both humans and Jinn, reminding us that we share this reality and the responsibility of gratitude.

- Balance (*Mizan*): The emphasis on "the balance" (Verses 7-9) is a divine instruction to practice fairness in all things—from trade and commerce to environmental stewardship and personal conduct.

- The Refrain: The repetition of Verse 13 (and others) serves as a rhythmic reminder to pause and reflect on the intricate gifts of nature and the promise of the afterlife.

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56. Surah Al-Waqi'ah (The Inevitable Event)

Verses: 96 | Revealed in Makkah

The name of this Surah is derived from the word **"Al-Waqi'ah"**, which refers to the **"Day of Judgment"** or the **"Inevitable Event."** The Surah vividly describes the events of the afterlife. It categorizes humanity into three groups:

1. **The Foremost (*As-Sabiqun*):** Those ahead in faith and good deeds.
2. **The People of the Right (*Ashab al-Maymanah*):** The righteous common believers.
3. **The People of the Left (*Ashab al-Mash'amah*):** The disbelievers and sinners.

The Surah details how these groups will be rewarded or punished. It provides powerful examples of Allah's Oneness, absolute authority, and sovereignty over creation—citing the origin of human life, the growth of seeds, the falling of rain, and the creation of fire. It emphasizes human dependence on Allah and mentions the "Book Kept Hidden" (*Kitabim-Maknun*), which refers to the Preserved Tablet (*Lauh-e-Mahfuz*).

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	When the Inevitable Event [the Resurrection] comes to pass, [1–3]
2	There will be no denying its occurrence.
3	It will bring low [some] and exalt [others].
4	When the earth is shaken with a violent convulsion, [4–7]
5	And the mountains are crumbled to powder,
6	Becoming scattered dust,
7	And you become [divided into] three kinds:
8	Then the companions of the right—how [blessed] are the companions of the right! [8–10]
9	And the companions of the left—how [wretched] are the companions of the left!
10	And the foremost are the foremost;
11	Those are the ones brought near [to Allah]— [8–14]

12	In the Gardens of Pleasure.
13	A large company of the former peoples
14	And a few of the later peoples.
15	On thrones woven [with gold and precious stones], [15–26]
16	Reclining on them, facing each other.
17	There will circulate among them immortal youths,
18	With vessels, pitchers, and a cup [of wine] from a flowing spring—
19	No headache will they have therefrom, nor will they be intoxicated—
20	And fruits of what they select
21	And the meat of fowl, whatever they desire.
22	And [for them are] fair women with large, [beautiful] eyes,
23	The likenesses of preserved pearls,
24	As reward for what they used to do.

25	They will not hear therein ill-speech or commission of sin—
26	Only a saying of: "Peace, peace."
27	And the companions of the right—how [fortunate] are the companions of the right! [27–34]
28	[They will be] among thornless lote trees
29	And clustered bananas,
30	And extended shade,
31	And water poured forth,
32	And fruit, abundant [and varied],
33	Neither limited [to season] nor forbidden,
34	And [upon] beds raised high.
35	Indeed, We have produced the women of Paradise in a [new] creation [35–40]
36	And made them virgins,
37	Devoted [to their husbands] and of equal age,
38	For the companions of the right.

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39	A company of the former peoples
40	And a company of the later peoples.
41	And the companions of the left—how [unfortunate] are the companions of the left! [41–44]
42	[They will be] in scorching fire and scalding water
43	And a shade of black smoke,
44	Neither cool nor pleasant.
45	Indeed they were, before that, indulging in luxury, [45–48]
46	And they used to persist in the great sin,
47	And they used to say, "When we die and become dust and bones, are we indeed to be resurrected?
48	And our forefathers as well?"
49	Say, [O Muhammad], "Indeed, the former and the later peoples [49–50]
50	Are to be gathered together for the

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	appointment of a known Day."
51	Then indeed you, O those astray [who are] deniers, [51–56]
52	Will be eating from trees of zaqqum [cf. 37:62, 44:43]
53	And filling your bellies with it,
54	And drinking on top of it from scalding water
55	And will drink as the drinking of thirsty camels.
56	That is their accommodation on the Day of Recompense.
57	We have created you, so why do you not believe? [57–62]
58	Have you seen that which you emit [semen]?
59	Is it you who creates it, or are We the Creator?
60	We have decreed death among you, and We are not to be outrun—
61	In [Our ability] to replace your likenesses and create you in what [forms] you do not know.
62	And you have already known the first creation,

	so why do you not remember?
63	And have you seen that [seed] which you sow? [63–67]
64	Is it you who makes it grow, or are We the grower?
65	If We willed, We could make it [dry] debris, and you would remain wondering/astounded,
66	[Saying], "Indeed, we are laden with debt;
67	Rather, we have been deprived."
68	And have you seen the water that you drink? [68–70]
69	Is it you who brought it down from the clouds, or is it We who bring it down?
70	If We willed, We could make it bitter, so why are you not grateful?
71	And have you seen the fire that you ignite? [71–74]
72	Is it you who produced its tree, or are We the producer?

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73	We have made it a reminder and a provision for the travelers.
74	So exalt the name of your Lord, the Most Great!
75	Then I swear by the setting of the stars, [75–82]
76	And indeed, it is a great oath—if you could know—
77	Indeed, it is a noble Qur'an,
78	In a Register well-protected [Preserved Tablet],
79	None touch it except the purified [angels],
80	[It is] a revelation from the Lord of the worlds.
81	Then is it to this statement that you are indifferent?
82	And make [the thanks for] your provision that you deny [it]?
83	Then why [do you not interfere] when it [the soul] reaches at the throat [at the time of death]? [83–87]
84	And you at that moment are looking on—
85	And We are nearer to him than you, but you do

	not see—
86	Then why do you not, if you are not held accountable (as you claim),
87	Bring it back, if you should be truthful?
88	And if the deceased was of those brought near [to Allah], [88–96]
89	Then [for him is] rest and bounty and a garden of pleasure.
90	And if he was of the companions of the right,
91	Then [the angels will say], "Peace for you; [you are] from the companions of the right."
92	But if he was of the deniers [who were] astray,
93	Then [for him is] accommodation of scalding water
94	And burning in Hellfire.
95	Indeed, this is the true certainty.
96	So exalt the name of your Lord, the Most Great.

- Verse 13-14 and 39-40 suggest that while many from the early generations were "foremost," a significant number from

later generations will also attain high status, showing that the path to righteousness is always open.

- The Power of Nature: Verses 57-74 are often used as a basis for scientific and philosophical contemplation. They challenge the arrogant to consider who truly controls the fundamental elements of life: reproduction, food, water, and energy.

- The Moment of Death: Verses 83-87 provide a sobering reality check. No matter how powerful or wealthy humans become, they remain utterly helpless when the soul prepares to leave the body.

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57. Surah Al-Hadid (The Iron)

Verses: 29 | Revealed in Madinah

The name of this Surah is derived from the word **"Al-Hadid"** (Iron) mentioned in verse 25. This Surah was revealed during a critical period in Islamic history, a time of life-and-death struggle against the pagans of Arabia. It strongly encourages believers to spend in the way of Allah, as financial support was vital and urgent for the community's survival at that time.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Whatever is in the heavens and earth exalts Allah, and He is the Exalted in Might, the Wise. [1–6]
2	His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.
3	He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.
4	It is He who created the heavens and earth in six

	days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing.
5	His is the dominion of the heavens and earth. And to Allah all matters are returned.
6	He causes the night to enter the day and causes the day to enter the night, and He is Knowing of that within the breasts.
7	Believe in Allah and His Messenger and spend out of that in which He has made you successors (trustees). For those who have believed among you and spent, there will be a great reward.
8	And what is [the matter] with you that you do not believe in Allah while the Messenger invites you to believe in your Lord? He has already taken your covenant if you should be believers. [8–9]
9	It is He who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darkness into the light.

	And indeed, Allah is to you Kind and Merciful.
10	And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought. Those are greater in degree than those who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted. [10–15]
11	Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?
12	On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are of gardens beneath which rivers flow, wherein you will abide eternally." That is the great attainment.
13	On the Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light."

	Then a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is punishment.
14	The hypocrites will call to them [the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah. And the Deceiver [Satan] deceived you concerning Allah."
15	So today no ransom will be taken from you nor from those who disbelieved. Your refuge is the Fire. It is your companion, and wretched is the destination.
16	Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient. [16–17]
17	Know that Allah gives life to the earth after its

	lifelessness. We have made clear to you the signs that perhaps you will understand.
18	Indeed, the men who practice charity and the women who practice charity and [those who] have loaned Allah a goodly loan—it will be multiplied for them, and they will have a noble reward. [18–19]
19	And those who have believed in Allah and His messengers—those are the *Siddiqun* (the supporters of truth) and the *Shuhada* (witnesses) with their Lord. For them is their reward and their light. But those who have disbelieved and denied Our verses—those are the companions of Hellfire.
20	Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children—like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And the worldly life is not but the

	enjoyment of delusion. [20–21]
21	Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.
22	No misfortune strikes upon the earth or among yourselves except that it is in a register before We bring it into being—indeed that, for Allah, is easy. [22–23]
23	In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful.
24	[Those] who are stingy and enjoin upon people stinginess. And whoever turns away—then indeed, Allah is the Free of need, the Praiseworthy.
25	We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance [of justice] that the people may maintain [their affairs] in justice. And

	We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might. [25–27]
26	And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.
27	Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy. But monasticism they innovated; We did not prescribe it for them except [that they did it] seeking the approval of Allah. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.
28	O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a

	light by which you will walk and forgive you; and Allah is Forgiving and Merciful. [28–29]
29	[This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty.

- The Struggle of Faith: Revealed during a period of hardship, the Surah emphasizes that true faith is tested through sacrifice—specifically financial sacrifice and bravery in battle.

- The Reality of Wealth (Verse 7): Wealth is described as something held in "trust" (*Mustakhlafeen*). We are not absolute owners but temporary custodians of what Allah has provided.

- A "Goodly Loan" (Verse 11): Allah metaphorically asks for a loan, promising to return it many times over. This highlights that spending for the poor or for a righteous cause is never a loss.

- The Iron (Verse 25): The mention of iron symbolizes both strength (military power used for justice) and utility (tools for civilization). It serves as a reminder that the truth often needs to be defended with strength.

- **Monasticism (Verse 27):** The Surah notes that while followers of Jesus were gifted with mercy, the extreme practice of monasticism (renouncing the world entirely) was a human innovation not commanded by Allah, and one that many failed to uphold correctly.

Quran Bangla by A Z M Alamgir

58. Surah Al-Mujadilah (The Pleading Woman)

Verses: 22 | Revealed in Madinah

The name is derived from the first verse. In English, it is often titled **"The Pleading Woman"** or **"She Who Disputes."** In Bengali, it can be understood as **"Arji kora"** (The one who argues/pleads).

The Surah provides guidance on social issues relevant to that time, specifically addressing the practice of **"Zihar."** It also warns hypocrites who held secret counsels to plot against the Prophet (ﷺ) and offers behavioral instructions for believers in social gatherings.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Allah has heard the speech of the woman who pleads with you [O Muhammad] concerning her husband and complains to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing. [1-4]
2	Those among you who pronounce *Zihar* to separate from their wives—they [the wives] are not their mothers. Their mothers are none but those who gave birth to them. Indeed, they are

	uttering an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving.
3	And those who pronounce *Zihar* from their wives and then wish to go back on what they said—then [there must be] the freeing of a slave before they touch one another. That is what you are admonished with; and Allah is Acquainted with what you do.
4	And whoever does not find [a slave]—then a fast for two months consecutively before they touch one another; and he who is unable—then the feeding of sixty poor persons. This is for you to believe in Allah and His Messenger; and these are the limits [set by] Allah. And for the disbelievers is a painful punishment.
5	Indeed, those who oppose Allah and His Messenger will be abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment. [5-7]
6	On the Day Allah will resurrect them all and inform them of what they did. Allah has kept

	account of it, while they have forgotten it. And Allah is Witness over all things.
7	Have you not seen that Allah knows whatever is in the heavens and whatever is on the earth? There is no private counsel of three except that He is the fourth of them, nor of five except that He is the sixth of them—nor of less than that or more except that He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, Allah is Knowing of all things.
8	Have you not seen those who were forbidden from private counsel and then returned to that which they were forbidden and conspired for sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that which Allah does not greet you with and say among themselves, "Why does Allah not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination. [8-10]
9	O you who have believed, when you converse privately, do not converse for sin and aggression and disobedience to the Messenger

	but converse for righteousness and piety. And fear Allah, to whom you will be gathered.
10	Private counsel is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely.
11	O you who have believed, when it is said to you, "Make room" in assemblies, then make room; Allah will make room for you. And when it is said, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do. [11-13]
12	O you who have believed, when you [wish to] consult the Messenger in private, spend something in charity before your consultation. That is better for you and purer. But if you find not [the means], then indeed, Allah is Forgiving and Merciful.
13	Have you feared to present charities before your consultation? Then when you do not and Allah has forgiven you, then establish prayer and give zakah and obey Allah and His Messenger.

	And Allah is Acquainted with what you do.
14	Have you not seen those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying]. [14-22]
15	Allah has prepared for them a severe punishment. Indeed, it was evil that they were doing.
16	They took their false oaths as a cover, so they averted [people] from the way of Allah, and for them is a humiliating punishment.
17	Their wealth and their children will never avail them against Allah at all. Those are the companions of the Fire; they will abide therein eternally.
18	On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something. Unquestionably, it is they who are the liars.
19	Satan has overcome them and made them forget the remembrance of Allah. Those are the

	party of Satan. Unquestionably, the party of Satan—they are the losers.
20	Indeed, those who oppose Allah and His Messenger—those will be among the most debased.
21	Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might.
22	You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those—He has written faith in their hearts and supported them with spirit from Him. And He will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him—those are the party of Allah. Unquestionably, the party of Allah—they are the successful.

- Zihar (Verse 2): In pre-Islamic Arabia, a man would say to his wife, "You are to me like the back of my mother." This was a cruel form of separation that left the woman

in limbo—neither divorced (free to remarry) nor a wife (receiving rights). Islam abolished this as a form of divorce and imposed a heavy penalty (freeing a slave, fasting, or feeding the poor) to discourage the practice.

- The Pleading Woman (Verse 1): This refers to **Khawlah bint Tha'labah**, who came to the Prophet (ﷺ) to protest her husband's use of *Zihar* against her.

- Etiquette of Assemblies (Verse 11): This verse teaches civic sense and consideration for others in public or religious gatherings, emphasizing that giving space to others leads to spiritual and social elevation.

- Private Consultation (Verse 12): Initially, people crowded the Prophet (ﷺ) with unnecessary private questions. Allah imposed a temporary requirement of charity to filter out trivial requests and provide the Prophet with some relief.

Quran Bangla by A Z M Alamgir

59. Surah Al-Hashr (The Exile)

Verses: 24 | Revealed in Madinah

The Surah is primarily concerned with the aftermath of the conflict with the Banu Nadir tribe. It includes discussions on the policies of war, the distribution and management of captured lands and wealth, and an analysis of the role played by the hypocrites during the conflict. Finally, it provides guidance on the responsibilities and duties of the believers.

1. Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.

2. It is He who expelled the disbelievers among the People of the Book from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them against Allah. But [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts. They destroyed their houses with their own hands and the hands of the believers. So take warning, O people of vision. **[2-6]** [Refers to the siege of Banu Nadir.]

3. And if Allah had not decreed exile for them, He would have punished them in this world, and for them in the Hereafter is the punishment of the Fire. |

4. That is because they opposed Allah and His Messenger. And whoever opposes Allah—then indeed, Allah is severe in penalty. |

5. Whatever you cut down of their palm trees or left standing on their trunks—it was by permission of Allah and so He might disgrace the defiantly disobedient. |

6. And what Allah restored [of property] to His Messenger from them—you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent. |

7. And what Allah restored to His Messenger from the people of the towns—it is for Allah and for the Messenger and for [his] near relatives and orphans and the needy and the traveler, so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you—take; and what he has forbidden you—refrain from. And fear Allah; indeed, Allah is severe in penalty. [This Surah defines property gained without a formal battle. It emphasizes that wealth should circulate through the community (supporting orphans, the needy, and travelers) rather than staying concentrated in the hands of the rich.] **[7-10]** |

8. [It is also] for the poor emigrants (Muhajireen) who

were expelled from their homes and their properties, seeking favor from Allah and [His] approval and supporting Allah and His Messenger. Those are the truthful. |

9. And [it is for] those who were settled in Madinah and [adopted] the faith before them (Ansar). They love those who emigrated to them and find not any jealousy in their hearts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is saved from the greed of his own soul—it is those who will be the successful. [This verse immortalizes the spirit of the Ansar (the Helpers of Madinah) who shared their homes and wealth with the Muhajireen (the Emigrants) out of pure love and faith, suppressing their own needs.]|

10. And [it is for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts any resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful." |

11. Have you not considered those who are hypocrites? They say to their brothers who disbelieved among the People of the Book, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone—ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars. **[11-17]** |

12. If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [the disbelievers] will not be aided. |

13. Indeed, you [believers] are more intense in their hearts [as a fear] than Allah. That is because they are a people who do not understand. |

14. They will not fight you all together except within fortified cities or from behind walls. Their violence [i.e., enmity] among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason. |

15. [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment. [Refers to the Quraysh at Badr or the Banu Qaynuqa.] |

16. [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds." |

17. So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers. |

18. O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow—and fear Allah. Indeed, Allah is Acquainted with what you do. **[18-20]** |

19. And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient. |

20. Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise—they are the attainers [of success]. |

21. If We had sent down this Quran upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought. [It uses the metaphor of a mountain crumbling under the weight of the Quran to highlight the immense responsibility and power of the Divine message.] |

22. He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful. **[22-24]** |

23. He is Allah, other than whom there is no deity, the Sovereign, the Holy, the Perfection (Peace), the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever

they associate with Him. |

24. He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise. |

- The Jewish tribe of Banu Nadir in Madinah initially had a peace treaty with the Muslims but began showing hostility after the Battle of Uhud. They conspired against the Prophet (ﷺ), leading to their siege and subsequent exile.

Quran Bangla by A Z M Alamgir

60. Surah Al-Mumtahanah (The Woman to be Examined)

Verses: 13 | Revealed in Madinah

The Surah is named **"Al-Mumtahanah"** because it contains instructions to "examine" or "test" the faith of women migrating from Makkah. It was revealed during a critical time when a believer attempted to send a secret message to the enemy to protect his family, which could have led to great bloodshed. Timely intervention prevented this, eventually allowing for the peaceful Conquest of Makkah. The Surah warns believers against forming intimate alliances with those actively fighting Islam, while clarifying that being kind and just to non-believers who are not hostile is encouraged.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth. They expelled the Messenger and yourselves [only] because you believe in Allah, your Lord. If you have come out

	for Jihad in My cause and seeking My approval, do not show them secret affection. I am most knowing of what you conceal and what you declare. And whoever does it among you has certainly strayed from the soundness of the way. [1-3]
2	If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.
3	Never will your relative or your children benefit you on the Day of Resurrection; He will judge between you. And Allah is Seeing of what you do.
4	There has already been for you an excellent example in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone." Except [the exception was] the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have no [power] from

	Allah to help you." [They prayed], "Our Lord, upon You we have relied, and to You we have returned, and to You is the destination." [4-6]
5	"Our Lord, make us not [objects of] trial for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."
6	There has certainly been in them an excellent example for you—for anyone whose hope is in Allah and the Last Day. And whoever turns away—then indeed, Allah is Free of need, the Praiseworthy.
7	Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.
8	Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes—from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. [8-9]
9	Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion—[forbids] that

	you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.
10	O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent [on dower]. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, and ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise.
11	And if any of your wives have gone to the disbelievers, and then you have your turn [in combat or gains], give those whose wives have gone the equivalent of what they had spent. And fear Allah, in whom you are believers.
12	O Prophet, when the believing women come to

	you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit adultery, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right—then accept their pledge and ask forgiveness for them from Allah. Indeed, Allah is Forgiving and Merciful.
13	O you who have believed, do not make allies of a people with whom Allah has become angry. They have despaired of the Hereafter just as the disbelievers despair of [meeting] the inhabitants of the graves.

- The Surah balances the difficulty of severing ties with family (Verse 7) by promising that Allah can turn enemies into friends through Islam, which was proven true after the Conquest of Makkah.

- Verse 8 is a foundational text in Islamic law for peaceful co-existence, explicitly commanding kindness and justice toward non-Muslims who do not engage in hostility.

- Verse 12 outlines a social and moral code for women entering the Muslim community, focusing on ending pre-

Islamic practices like infanticide and slander.

- The Surah clearly defines that faith is a boundary for marriage; once a woman accepts Islam and migrates, her previous marriage to a polytheist is dissolved, but her former husband's financial rights (the dower) are respected and repaid.

Quran Bangla by A Z M Alamgir

61. Surah As-Saff (The Ranks)

Verses: 14 | Revealed in Madinah

In this Surah, believers are inspired to continue their struggle and efforts in the path of Allah—the path of truth and justice. They are warned not to behave toward their Messengers as the Children of Israel behaved toward theirs, as the consequences of such conduct are not good. A call is made to become helpers of the Messenger in establishing the way of Allah.

Verse No.	The Revelation (In the name of Allah, the Most Gracious, the Most Merciful)
1	Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.
2	O you who have believed, why do you say what you do not do? [2-4]
3	It is most hateful in the sight of Allah that you say that which you do not do. [True believers must ensure their words and actions match. Many expressed a desire to fight in Allah's path, but showed weakness when the time for action arrived.]

4	Indeed, Allah loves those who fight in His cause in a row as though they are a [single] solid structure.
5	(Remember) when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people. [5-7]
6	And when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic." [This explicitly mentions the prophecy of the Prophet Muhammad (ﷺ) by Jesus (AS) using the name "Ahmad" (The Praised One).]
7	And who is more unjust than one who invents a lie about Allah while he is being invited to Islam? And Allah does not guide the wrongdoing people. [Believers are warned not to act like the Children of Israel who rejected Jesus (AS).]

8	They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it. [8-9]
9	It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it. [The truth of Islam will prevail through its own inherent light and glory, even if opponents try to extinguish it. No matter how much people try to blow out the light of truth with their "mouths" (words or propaganda), Allah will ensure it reaches its full brilliance. The guidance sent with the Messenger (ﷺ) will eventually be manifested over all other ways of life, sometimes even in ways people do not realize or intend.]
10	O you who have believed, shall I guide you to a transaction that will save you from a painful punishment? [10-13]
11	[It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.
12	He will forgive for you your sins and admit you into gardens beneath which rivers flow and

	pleasant dwellings in gardens of perpetual residence. That is the great attainment. [It shows devotion to the cause of truth as a "trade" where the investment is one's effort and wealth, and the profit is eternal peace and salvation.]
13	And [He will give] another [favor] which you love—victory from Allah and an imminent conquest; and give good tidings to the believers (O Muhammad).
14	O you who have believed, be supporters of Allah, as Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allah?" The disciples said, "We are supporters of Allah." Then a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant. [The call made by Jesus (AS) to his disciples, asking who would help him in the cause of Allah. The passage encourages the companions of Prophet Muhammad (ﷺ) to show the same level of commitment and bravery in supporting the truth.]

62. Surah Al-Jumu'ah (The Congregation)

Verses: 11 | Revealed in Madinah

The name of the Surah is taken from the verse where the gathering for the **"Jumu'ah"** (Friday) prayer is mentioned. Allah has sent His Messenger for all of humanity to help them develop and flourish, which is a great blessing from Him. People are instructed to follow the laws and regulations preached by the Messengers; otherwise, their knowledge will be of no benefit.

The Jews believed they had a special claim to be close to Allah. However, the Surah conveys that to attain closeness to Allah, one must perform righteous deeds. Extreme importance has been placed on attending the Friday prayer as a mandatory duty. For this reason, the subject has been highlighted with special significance in the Quran.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Whatever is in the heavens and whatever is on the earth is exalting Allah, the Sovereign, the Holy, the Exalted in Might, the Wise.

2	It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom—although they were before in clear error. [2-4]
3	And [He has sent him to] others among them who have not yet joined them. And He is the Exalted in Might, the Wise.
4	That is the favor of Allah, which He bestows upon whom He wills, and Allah is the possessor of boundless favor.
5	The example of those who were entrusted with the Torah and then did not take it up is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people. [5-8] [The metaphor of the "donkey carrying books" warns against possessing sacred knowledge without practicing it or applying its wisdom.]
6	Say, "O you who are Jews, if you claim that you are allies of Allah, excluding the [rest of] mankind, then wish for death, if you should be truthful."

7	But they will never wish for it, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.
8	Say, "Indeed, the death from which you flee—indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."
9	O you who have believed, when the call is proclaimed for the prayer on the day of Jumu'ah [Friday], then hasten to the remembrance of Allah and leave business. That is better for you, if you only knew. [9-11] [Believers are commanded to stop all trade and business activities as soon as the *Adhan* (call to prayer) is heard.]
10	And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.
11	But when they saw a transaction or a diversion, they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of

	providers." [This verse was revealed when a trade caravan arrived with drums and music during the Friday sermon. At that time, many people had not yet been fully trained in the etiquette of the congregation and rushed toward the market, leaving the Prophet (ﷺ) standing alone.]

Quran Bangla by A Z M Alamgir

63. Surah Al-Munafiqun (The Hypocrites)

Verses: 11 | Revealed in Madinah

The title "Al-Munafiqun" refers to the central theme of this Surah: the behavior and characteristics of the hypocrites. It exposes their conduct so that they can be identified.

The Surah warns that worldly attachments—such as wealth, spouses, and children—act as distractions in life. Believers are cautioned not to let these preoccupations divert them from the remembrance of Allah, as doing so leads to spiritual loss.
There is a strong encouragement to spend in the way of Allah (for truth, justice, and the welfare of humanity). It notes that people often feel deep regret when they realize they haven't done enough good deeds, but once the appointed time of death arrives, no further reprieve is granted.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	When the hypocrites come to you, [O Muhammad], they say, "We testify that you are

	the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars. [1-8]
2	They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing.
3	That is because they believed, then they disbelieved; so their hearts were sealed over, and they do not understand.
4	And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were propped up pieces of wood. They think every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded? [The hypocrites often look impressive and speak eloquently, but spiritually they are "hollow," like timber propped against a wall—lacking true substance and living in constant fear of exposure.]
5	And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

6	It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.
7	They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband." And to Allah belong the depositories of the heavens and the earth, but the hypocrites do not understand.
8	They say, "If we return to Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know. [This fragment refers to the historical incident involving Abdullah ibn Ubayy (the leader of the hypocrites in Madinah). During an expedition, a dispute broke out between an Emigrant (*Muhajir*) and a Helper (*Ansar*). Abdullah ibn Ubayy used this tension to insult the Prophet Muhammad (ﷺ) and the Emigrants, saying: "When we return to Madinah, the more honorable [meaning himself] will surely expel therefrom the more humble [meaning the

	Prophet]." He also urged the people of Madinah to stop spending money on the *Muhajireen* so that they would be forced to leave the city. The Surah was revealed to expose these private conversations and to affirm that true honor belongs only to Allah, His Messenger, and the believers.]
9	O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that—then those are the losers. [9-11] [A universal reminder that even "good" things like family and success can become barriers to spiritual mindfulness if they become the sole focus of life.]
10	And spend [in the way of Allah] from what We have provided you before death comes to one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."
11	But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do. [It emphasizes that the time for charity and righteousness is *now*, as the "appointed time" is fixed

	and non-negotiable.]

Quran Bangla by A Z M Alamgir

64. Surah At-Taghabun (Mutual Loss and Gain)

Verses: 18 | Revealed in Madinah

The name "At-Taghabun" is derived from verse 9, meaning "Mutual Loss and Gain" or "The Day of Mutual Disillusion." The Surah calls upon humanity to establish faith in the revealed message. While disbelievers deny the Resurrection, the Surah affirms that it is an absolute truth that will inevitably occur. It warns that on that Day, disbelievers will face the consequences of their denial.

A central theme of this Surah is that wealth, spouses, and children can sometimes become a "fitnah" (trial or distraction) in worldly life, leading a person away from the right path. Believers are advised to remain cautious of these attachments if they hinder spiritual growth. Furthermore, the Surah encourages spending in the way of Allah for the benefit of society, promising a magnificent reward. Allah, who knows all that is seen and unseen, will grant everyone their rightful recompense.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Whatever is in the heavens and whatever is on

	the earth is exalting Allah. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent. [1-4]
2	It is He who created you, and among you is the disbeliever and among you is the believer. And Allah, of what you do, is Seeing.
3	He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.
4	He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts.
5	Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment. [5-6]
6	That is because their messengers used to come to them with clear evidences, but they said, "Shall mere human beings guide us?" and disbelieved and turned away. And Allah dispensed [with them]; and Allah is Free of need and Praiseworthy.

7	Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy." [7-10]
8	So believe in Allah and His Messenger and the Light [the Quran] which We have sent down. And Allah is Acquainted with what you do.
9	The Day He will assemble you for the Day of Assembly—that is the Day of Mutual Loss and Gain. And whoever believes in Allah and does righteousness—He will remove from him his misdeeds and admit him into gardens beneath which rivers flow, to abide therein forever. That is the great attainment.
10	But the ones who disbelieved and denied Our verses—those are the companions of the Fire, to abide therein forever. And wretched is the destination.
11	No disaster strikes except by permission of Allah. And whoever believes in Allah—He will guide his heart. And Allah is Knowing of all things. [11-13] [This verse was revealed during a

	period of great hardship for Muslims. Many were forced to leave their homes and migrate to Madinah under intense persecution. This message served to calm the hearts of the believers, reminding them that trials occur within the Divine plan.]
12	And obey Allah and obey the Messenger; but if you turn away—then upon Our Messenger is only [the duty of] clear notification.
13	Allah—there is no deity except Him. And upon Allah let the believers rely.
14	O you who have believed, indeed, among your wives and your children are enemies to you [who may divert you from Allah], so beware of them. But if you pardon and overlook and forgive—then indeed, Allah is Forgiving and Merciful. [14-18]
15	Your wealth and your children are but a trial (fitnah), while Allah has with Him a great reward.
16	So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul—it is those who will be the successful. [It defines

	success not by the accumulation of wealth or family status, but by overcoming the "stinginess of the soul" and maintaining faith during trials.]
17	If you loan Allah a goodly loan (Ref: 57:11), He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing. [Goodly loan: This refers to spending wealth for charitable causes. Allah describes this as a "loan" to Himself to emphasize that the reward is guaranteed and will be returned many times over.]
18	Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

Quran Bangla by A Z M Alamgir

65. Surah At-Talaq (The Divorce)

Verses: 12 | Revealed in Madinah

The Surah is titled "At-Talaq" as it outlines the essential regulations and laws regarding divorce. It emphasizes that the guidelines provided by Allah are fundamental for maintaining a healthy society. Those who disregard these instructions will ultimately face the bitter consequences of their own actions—actions that lead only to loss. Alongside the specific legalities of divorce, the Surah serves as a stern warning against transgressing Divine boundaries.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period (Iddah) and keep an accurate count of the period. Fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they themselves leave [during that period] unless they are committing a clear immorality. These are the limits [set by] Allah. And whoever transgresses the limits of Allah has

	certainly wronged himself. You know not; perhaps Allah will bring about after that a different matter. [1-7]
2	Then, when they have reached their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the sake of] Allah. That is instructed to whoever should believe in Allah and the Last Day. And whoever fears Allah—He will make for him a way out,
3	And will provide for him from where he does not expect. And whoever relies upon Allah—then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.
4	And those of your women as have passed the age of menstruation—if you are in doubt, their waiting period shall be three months, and [also for] those who have not yet menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah—He will make for him of his matter ease.

5	That is the command of Allah, which He has sent down to you; and whoever fears Allah—He will remove for him his misdeeds and make great for him his reward.
6	Lodge them [in a section] of where you dwell according to your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. Then if they breastfeed for you, give them their due compensation and consult among yourselves in an acceptable manner. But if you find yourselves in difficulty, let another woman breastfeed for the father.
7	Let a man of wealth spend from his wealth, and he whose provision is restricted—let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.
8	And how many a city was insolent toward the command of its Lord and His messengers, so We settled accounts with it a severe account and punished it with a terrible punishment. [8-10]

9	So it tasted the bad consequence of its affair, and the outcome of its affair was loss.
10	Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has already sent down to you a message (reminder).
11	[He sent] a Messenger reciting to you the distinct verses of Allah that he may bring those who believe and do righteous deeds out of darknesses into the light. And whoever believes in Allah and acts righteously—He will admit him into gardens beneath which rivers flow, to abide therein forever. Allah has already perfected for him a provision.
12	It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

- The Surah provides a framework for ending a marriage with dignity and justice, ensuring that the rights of women (especially regarding housing and financial support during pregnancy) are protected.

- Piety and reliance on Allah lead to solutions and provisions from unexpected sources.

- Clear durations are set for different circumstances (post-menopausal, those who haven't started menstruation, and pregnant women) to ensure clarity regarding paternity and to allow a cooling-off period for potential reconciliation.

- Reminding humans that the One who manages the seven heavens also monitors their domestic affairs.

Quran Bangla by A Z M Alamgir

66. Surah At-Tahrim (The Prohibition)

Verses: 12 | Revealed in Madinah

The name "At-Tahrim" is derived from the first verse, meaning "The Prohibition." This Surah discusses specific incidents involving the wives of the Prophet Muhammad (S) to establish a fundamental principle: the power to determine what is lawful (Halal) and what is prohibited (Haram) belongs solely to Allah. Even the Prophet (S) cannot forbid for himself what Allah has made lawful just to please his family.

The Surah further emphasizes the responsibility of believers to protect themselves and their families from the Fire of Hell. It concludes by showing that spiritual success depends on individual faith and conduct, not just on being related to a righteous person.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful. [1-2]

2	Allah has already ordained for you [the dissolution of] your oaths. And Allah is your protector, and He is the Knowing, the Wise.
3	And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and avoided part. And when he informed her of it, she said, "Who informed you of this?" He said, "The Knowing, the Acquainted has informed me." [3-5]
4	If you two [wives] repent to Allah, [it is best], for your hearts have deviated; but if you cooperate against him—then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants. [This fragment is part of the commentary explaining the specific event involving the wives of the Prophet (ﷺ). The Prophet (ﷺ) had shared a private matter with one of his wives, which was then shared with another. Allah informs the Prophet (ﷺ) that if his wives support one another in a way that causes him distress, Allah himself, Gabriel, and the righteous believers are his protectors.]
5	Perhaps his Lord, if he divorced you, would

	substitute for him wives better than you—submitting [to Allah], believing, devoutly obedient, penitent, adoring, and fasting—[both] previously married and virgins.
6	O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded. [6-8] [It is not enough to save oneself; one must strive to save their family from spiritual ruin.]
7	[It will be said], "O you who have disbelieved, make no excuses today. You are being recompensed only for what you used to do."
8	O you who have believed, turn to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things

	competent."
9	O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination. [9-12]
10	Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them anything against Allah, and it was said, "Enter the Fire with those who enter."
11	And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people." [The contrast between the wives of Noah/Lot and the wife of Pharaoh (Asiya) serves as a powerful lesson. A wicked husband (Pharaoh) cannot harm a righteous wife's salvation, and a righteous husband (Noah) cannot save a disbelieving wife.]
12	And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she

	believed in the words of her Lord and His scriptures and was of the devoutly obedient.

Quran Bangla by A Z M Alamgir

67. Surah Al-Mulk (The Sovereignty)

Verses: 30 | Revealed in Makkah

The name **"Al-Mulk"** is derived from the first verse, meaning "The Sovereignty," "The Dominion," or "Absolute Power." The Surah emphasizes that human beings were not created without purpose. It highlights that Allah has bestowed all necessary blessings upon humanity, yet many hesitate to express gratitude. It challenges the reader: who besides Allah can provide for all human needs?

Life on Earth is described as a series of trials, where those who remain grateful and follow the right path will find success. The Surah also addresses the skeptics who doubt the Resurrection and ask when it will occur; the answer provided is that such knowledge belongs only to Allah, and the Messengers are merely clear warners.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Blessed is He in whose hand is the sovereignty, and He is over all things competent. [1-4]
2	[He] who created death and life to test you [as

	to] which of you is best in deed—and He is the Exalted in Might, the Forgiving. [Life and death are not accidental; they are a purposeful test to see who performs the "best in deed."]
3	[And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return your vision [to the sky]; do you see any breaks?
4	Then return your vision twice again. [Your] vision will return to you humbled and fatigued. [The Quran invites humans to observe the perfection of the universe. The "seven heavens" and the lack of "flaws" in creation are presented as evidence of a Supreme Designer.]
5	And We have certainly beautified the nearest heaven with lamps [stars] and have made them thrown objects for the devils and have prepared for them the punishment of the Blaze. [Ref: 37:10]
6	And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination. [6-11]
7	When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

8	It almost bursts with fury. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"
9	They will say, "Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error.'"
10	And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."
11	And they will admit their sin, so [it is] alienation for the companions of the Blaze.
12	Indeed, those who fear their Lord unseen will have forgiveness and great reward. [12-14]
13	And conceal your speech or proclaim it; indeed, He is Knowing of that within the breasts.
14	Does He who created not know, while He is the Subtle, the Acquainted?
15	It is He who made the earth tame for you—so walk among its slopes and eat of His provision—and to Him is the resurrection. [15-18]
16	Do you feel secure that He who is in heaven

	would not cause the earth to swallow you and suddenly it would sway?
17	Or do you feel secure that He who is in heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.
18	And already had those before them denied, and how [terrible] was My reproach.
19	Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing. [19-21] [The ability of birds to stay aloft is cited as a sign of Allah's laws of physics and His constant sustenance.]
20	Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.
21	Or who is it that could provide for you if He withheld His provision? Nay, they have persisted in insolence and aversion.
22	Then is he who walks fallen on his face better guided or he who walks erect on a straight

	path? [22-23]
23	Say, "It is He who has produced you and made for you hearing and vision and hearts; little are you grateful."
24	Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered." [24-27]
25	And they say, "When is this promise [to be fulfilled], if you should be truthful?"
26	Say, "The knowledge is only with Allah, and I am only a clear warner."
27	But when they see it approaching, the faces of those who disbelieved will turn distressed, and it will be said, "This is that which you used to call for."
28	Say, [O Muhammad], "Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?" [28-29] [When the Great Prophet (ﷺ) began preaching the message of Allah, his enemies started by cursing him and his companions and went on

	to subject them to various forms of slander and persecution. They resorted to sorcery and black magic to cause him harm, and even conspired to assassinate him. It is in this context that these words have been spoken.]
29	Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [soon] know who it is that is in clear error."
30	Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?" [A powerful, practical question about water—the most basic necessity of life—reminding humans of their total dependence on the Divine.]

Quran Bangla by A Z M Alamgir

68. Surah Al-Qalam (The Pen)

Verses: 52 | Revealed in Makkah

The Surah is named **"Al-Qalam"** (The Pen) after the first verse. It was revealed to comfort the Prophet (S) against the insults of the Meccan elite, who called him "insane." The Surah highlights his exalted character and warns those who are blinded by their wealth and children that their arrogance will lead to ruin.

Verse No.	The Revelation (In the name of Allah, the Most Gracious, the Most Merciful)
1	Nun. By the pen and what they inscribe, [1-16] [The Surah begins with an oath by the pen, symbolizing knowledge, literacy, and the divine recording of deeds.]
2	You are not, by the favor of your Lord, [O Muhammad], insane.
3	And indeed, for you is a reward uninterrupted.
4	And indeed, you are of a great moral character. [One of the highest praises for the Prophet (ﷺ), affirming that his conduct is the ultimate standard of human excellence.]
5	So you will see, and they will see,

6	Which of you is the afflicted (with insanity).
7	Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of the [rightly] guided.
8	Then do not obey the deniers [of truth].
9	They wish that you would soften [in your message], so they [too] would soften.
10	And do not obey every worthless habitual swearer
11	[And] backbiter, spreader of slander,
12	Hinderer of good, transgressor, and sinner,
13	Cruel, moreover, an illegitimate pretender.
14	[Just] because he is a possessor of wealth and children.
15	When Our verses are recited to him, he says, "Legends of the former peoples."
16	We will brand him upon the snout (nose).
17	Indeed, We have tried them as We tried the Owners of the Garden, when they swore that

	they would surely harvest it in the morning, [17-33]
18	Without making any exception (without saying "Insha-Allah").
19	Then there came upon it an affliction from your Lord while they were asleep.
20	And it became as though reaped (black and desolate).
21	And they called one another at morning,
22	[Saying], "Go early to your crop if you would harvest."
23	So they set out, while they were whispering to one another,
24	"[Saying], 'No poor person shall enter it upon you today.'"
25	And they went early in determination, [assuming] they were able.
26	But when they saw it, they said, "Indeed, we are lost;
27	Rather, we have been deprived!"

28	The most moderate (best) of them said, "Did I not say to you, 'Why do you not exalt [Allah]?'"
29	They said, "Exalted is our Lord! Indeed, we were wrongdoers."
30	Then they approached one another, blaming each other.
31	They said, "O woe to us! Indeed, we were transgressors.
32	Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."
33	Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew. [The story of wealthy garden owners who intended to exclude the poor. Their harvest was destroyed overnight as a lesson that wealth without charity is a curse.]
34	Indeed, for the righteous with their Lord are the Gardens of Pleasure. [34-41]
35	Then will We treat the Muslims like the criminals? [It explains that it is illogical to assume that those who submit to Allah and do good will have the same end as

	those who commit crimes and spread evil. The "necessary direction and guidance" refers to the Quranic principle that faith and actions lead to distinct consequences, and one's conduct in this world determines their status in the next.]
36	What is [the matter] with you? How do you judge?
37	Or do you have a scripture in which you learn
38	That indeed for you is whatever you choose?
39	Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?
40	Ask them which of them, for that, is a responsible party (guarantor).
41	Or do they have "partners"? Then let them bring their partners, if they should be truthful.
42	The Day the shin shall be laid bare and they are invited to prostration, but they will not be able, [42-45]
43	Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.

44	So leave Me, [O Muhammad], with whoever denies this statement (the Quran). We will progressively lead them [to ruin] from where they do not know.
45	And I will give them time. Indeed, My plan is firm.
46	Or do you ask them a payment, so they are burdened by debt? [46-47]
47	Or have they [knowledge of] the unseen, so they write [it] down?
48	So be patient for the decision of your Lord and be not like the Companion of the Fish (Jonah/Yunus), when he called out while he was distressed. [48-50] [It advises the Prophet (ﷺ) to be patient and not like Jonah (the Companion of the Fish), who initially fled his mission in frustration and emphasizes that even Messengers must wait for Allah's timing.]
49	If not that a favor from his Lord reached him, he would have been cast onto the naked shore while he was censured.
50	But his Lord chose him and made him of the righteous.

51	And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message and they say, "Indeed, he is mad." [51-52] [Describes how the disbelievers looked at the Prophet (ﷺ) with intense hatred—a reference to the "evil eye" and the psychological pressure he faced.]
52	But it is not except a reminder to the worlds.

Quran Bangla by A Z M Alamgir

69. Surah Al-Haqqah (The Inevitable Reality)

Verses: 52 | Revealed in Makkah

The name **"Al-Haqqah"** means "The Inevitable Reality" or "The Undeniable Truth." This Surah focuses on the certainty of the Day of Resurrection and the Day of Judgment. It highlights the fate of past civilizations that rejected their messengers and emphasizes that the Quran is a true revelation from Allah, not the word of a poet or a soothsayer.

Verse No.	The Revelation (In the name of Allah, the Most Gracious, the Most Merciful)
1	The Inevitable Reality! [1-3]
2	What is the Inevitable Reality?
3	And what can make you know what is the Inevitable Reality?
4	Thamud and ‘Aad denied the Striking Calamity. [4-12] [Ref: Thamud 7:73]
5	So as for Thamud, they were destroyed by the overpowering blast (lightning/thunderbolt).

6	And as for ‘Aad, they were destroyed by a screaming, violent wind, [Ref: 'Aad 7:65]
7	Which He imposed upon them for seven nights and eight days in succession. You would see the people therein fallen as if they were hollow trunks of palm trees.
8	Then do you see of them any remains?
9	And there came Pharaoh and those before him and the overturned cities (of Lot) with sin. [Ref: Lot 7:80]
10	And they disobeyed the messenger of their Lord, so He seized them with a physical seizure. [Disobeying a Messenger is viewed not just as a personal slight, but as a direct rebellion against the "Lord of the Worlds." So the laws of Divine Justice apply to all, regardless of their status or era.]
11	Indeed, when the water overflowed, We carried your ancestors in the sailing ship (the Ark). [Ref: Noah 7:59]
12	That We might make it for you a reminder and [that] a conscious ear would be conscious of it. [The examples of the destruction of previous nations serve as a warning. It is a call to the truth the "Inevitable

	Reality". It describes how these powerful civilizations were wiped out—Thamud by a thunderbolt and 'Aad by a furious wind—because they denied the Day of Judgment. These stories are not just history; they are a "reminder" for humanity that those who oppose the truth face consequences. The remains of these civilizations are left as a "reminder" for those who travel the earth.]
13	Then when the Horn is blown with a single blast— [13-18]
14	And the earth and the mountains are lifted and leveled with a single blow,
15	Then on that Day, the Occurrence will occur,
16	And the heaven will split [open], for that Day it is infirm (frail),
17	And the angels will be at its edges. And eight [angels] will bear the Throne of your Lord above them that Day. [to identify the meaning of this is not easy.]
18	That Day, you will be exhibited [for judgment]; not among you is a secret hidden.
19	Then as for he who is given his record in his right hand, he will say, "Here, read my record! [19-24]

20	Indeed, I was certain that I would be meeting my account."
21	So he will be in a pleasant life—
22	In an elevated garden,
23	Its [clusters of] fruits hanging low (within reach).
24	[They will be told], "Eat and drink in satisfaction for what you sent before you in the days past."
25	But as for he who is given his record in his left hand, he will say, "Oh, I wish I had not been given my record [25-37]
26	And had not known what is my account.
27	I wish my death had been the decisive (final) end!
28	My wealth has not availed me;
29	Gone from me is my authority."
30	[Allah will say], "Seize him and shackle him,
31	Then burn him in Hellfire.
32	Then fasten him in a chain whose length is seventy cubits."

33	Indeed, he did not used to believe in Allah, the Most Great,
34	Nor did he encourage the feeding of the poor,
35	So there is not for him here today any devoted friend
36	Nor any food except from the discharge of wounds;
37	None will eat it except the sinners.
38	So I swear by what you see [38-52]
39	And what you do not see
40	[That] indeed, this Quran is the word of a noble Messenger.
41	And it is not the word of a poet; little do you believe. [Ref: 26:224]
42	Nor the word of a soothsayer; little do you remember.
43	[It is] a revelation from the Lord of the worlds.
44	And if he [the Messenger] had made up about Us some [false] sayings, [The revealed message is a warning for mankind, which has been presented in the

	Quran exactly as it came from Allah. It is not possible for the Messenger to make any kind of alteration to it. Had that been the case, even he would have had to face punishment. This matter has been highlighted here with great importance.]
45	We would have seized him by the right hand;
46	Then We would have cut from him the aorta (life-vein).
47	And there is no one of you who could prevent [Us] from him.
48	And indeed, it (the Quran) is a reminder for the righteous.
49	And indeed, We know that among you are deniers.
50	And indeed, it will be [a cause of] regret upon the disbelievers.
51	And indeed, it is the truth of certainty.
52	So exalt the name of your Lord, the Most Great.

70. Surah Al-Ma'arij (The Ways of Ascent)

Verses: 44 | Revealed in Makkah

The name **"Al-Ma'arij"** is taken from the third verse and refers to the "Ways of Ascent" by which angels and the Spirit (Gabriel) ascend to the Divine Presence.

The Surah addresses the skeptics who mockingly asked for the punishment to be hastened, explaining that while the Day of Judgment seems far to humans, it is near in the sight of Allah. The terrors of that Day are described. The Surah also mentions the punishment of Hell and those who are deserving of such punishment.

Those who turn away from the truth, hoard wealth, and do not properly utilize their earnings—essentially, they will be considered deserving of punishment. The wealth granted by Allah is not meant for one's exclusive consumption alone. When an opportunity to earn wealth arises, it comes as a blessing. With that blessing comes a corresponding responsibility.

It defines spiritual failure not just as a lack of belief, but as a specific set of behaviors: hoarding, turning one's back on the truth, and failing to manage the resources one has been given for the common good.

In His own Wisdom, whomever He grants wealth to, it serves as a test for that person. Those who fail in the management of this trust and deviate from the path of truth and justice will become deserving of punishment. If He wills, Allah can replace the disbelievers/misguided ones with others to fill their place. This warning has also been conveyed in the Surah.

The mention of Allah replacing one group with another serves as a reminder of Divine Sovereignty. It suggests that the progress of truth is not dependent on any specific individual or group; if one fails to uphold justice, others will be brought forward to do so.

Regarding the true believers a guidance has also been provided. They spend their wealth in the way of Allah with sincerity and devotion, They do not transgress, Remember Allah much, Recognize a "known right" for the needy in their wealth, They do have Integrity and sincerity in fulfilling trusts and testimonies etc.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	A petitioner asked for a punishment bound to happen [1-7]

2	To the disbelievers; of it there is no preventer.
3	[It is] from Allah, owner of the Ways of Ascent.
4	The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.
5	So be patient with gracious patience.
6	Indeed, they see it as distant,
7	But We see it as near.
8	The Day that the sky will be like molten brass, [8-14]
9	And the mountains will be like [dyed] wool,
10	And no friend will ask of a friend,
11	Though they will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children
12	And his wife and his brother
13	And his nearest kindred who sheltered him
14	And whoever is on earth entirely [if] then it could save him. [On that Day, social ties will break, and no one

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	will be able to buy their way out of justice with wealth or family.]
15	No! Indeed, it is the Flame [of Hell], [15-18]
16	A remover of the exterior (skin/scalp),
17	It invites he who turned his back [on truth] and went away
18	And collected [wealth] and hoarded [it]. [Hoarding wealth and turning away from social justice as primary reasons for spiritual ruin.]
19	Indeed, mankind was created anxious: [19-22]
20	When evil touches him, impatient,
21	And when good touches him, withholding [of charity],
22	Except the observers of prayer— [It provides a profound psychological insight into the human condition: naturally anxious, despairing in hardship, and stingy in prosperity. The only cure for this "anxiety of the soul" is consistent prayer and charity.]
23	Those who are constant in their prayer [23-27]
24	And those within whose wealth is a known right

25	For the petitioner and the deprived, [It defines wealth not as personal ownership, but as a trust. There is a "known right" for those who ask and for those who are deprived (the "have-nots"), making charity a duty rather than just an option.]
26	And those who believe in the Day of Recompense
27	And those who are fearful of the punishment of their Lord.
28	Indeed, the punishment of their Lord is not that from which anyone is safe.
29	And those who guard their private parts (chastity) [29-31]
30	Except from their wives or those their right hands possess, for then they are not blameworthy,
31	But whoever seeks beyond that, then those are the transgressors—
32	And those who are to their trusts and promises attentive, [32-35]
33	And those who are in their testimonies upright [A true believer is defined by their social ethics—honoring

	trusts, fulfilling promises, and standing firm in their testimonies with integrity.]
34	And those who [carefully] maintain their prayer:
35	They will be in gardens, honored.
36	So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muhammad], [36-39]
37	From the right and from the left, in separate groups?
38	Does every person among them hope to enter a garden of pleasure?
39	No! Indeed, We have created them from that which they know (despised fluid).
40	So I swear by the Lord of the [many] risings and settings [of planets] that indeed We are Able— [40-44]
41	To replace them with better than them; and We are not to be outrun.
42	So leave them to converse vainly and amuse themselves until they meet their Day which they are promised—

43	The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening,
44	Their eyes humbled, humiliation covering them. That is the Day which they had been promised.

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71. Surah Nuh (Noah)

Verses: 28 | Revealed in Makkah

The Surah is named after **Prophet Noah (AS)** and is unique because it consists entirely of his speech and his complaints to Allah regarding his people's stubbornness. It highlights his multifaceted approach to preaching—calling them openly, privately, and through the wonders of nature—and concludes with his final prayer for the believers and the destruction of the unrepentant.

It serves as both a historical lesson and a stern warning to mankind, illustrating that rejecting a Divine Messenger leads to inevitable destruction. (Ref: Noah 7:59)

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment." [1-4]
2	He said, "O my people, indeed I am to you a clear warner,
3	[Saying], 'Worship Allah, fear Him and obey me.

4	Allah will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allah, when it comes, will not be delayed, if you only knew.'"
5	He said, "My Lord, indeed I invited my people [to truth] night and day. [5-12]
6	But my invitation increased them not except in flight (avoidance).
7	And indeed, every time I invited them that You might forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance.
8	Then I invited them publicly.
9	Then I announced to them and confided to them secretly.
10	And I said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.
11	He will send [rain from] the sky upon you in abundance
12	And give you increase in wealth and children and

	provide for you gardens and provide for you rivers. [It presents a spiritual and material correlation. If people seek forgiveness, Allah will not only grant them spiritual peace but also material prosperity—rain, wealth, children, and fertile land.]
13	What is [the matter] with you that you do not attribute to Allah [due] grandeur [13-20]
14	While He has created you in stages? [Reminds humanity that they were created in stages. This refers to the biological development from a drop of fluid to a complex human being, used as an argument for the Creator's power.]
15	Do you not see how Allah has created seven heavens in layers
16	And made the moon therein a [reflected] light and made the sun a burning lamp?
17	And Allah has caused you to grow from the earth a [progressive] growth.
18	Then He will return you into it and extract you [again], a new extraction.
19	And Allah has made for you the earth an expanse (carpet),

20	That you may follow therein roads and passages.'"
21	Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss. [21-24]
22	And they conspired a monstrous conspiracy.
23	And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.'
24	And they have misled many. And, [my Lord], do not increase the wrongdoers except in error."
25	Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah any helpers. [It explains that the Great Flood was not an arbitrary event but a direct consequence of their persistent "sins" and refusal to accept guidance.]
26	And Noah said, "My Lord, do not leave upon the earth from among the disbelievers a single inhabitant. [26-28]
27	Indeed, if You leave them, they will mislead Your

	servants and not beget except [every] wicked disbeliever.
28	My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."

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72. Surah Al-Jinn (The Jinn)

Verses: 28 | Revealed in Makkah

The word **"Jinn"** literally means "hidden" or "unseen," referring to beings created from smokeless fire who are beyond human sight. The Surah describes a group of Jinn who, upon hearing the Quran, were struck by its beauty and immediately accepted Islam. It clarifies that Jinn, like humans, possess free will and will be held accountable for their deeds on the Day of Judgment.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard a wondrous Quran. [1-5]
2	It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.
3	And [we believe] that exalted is the nobleness of our Lord; He has not taken a wife or a son.
4	And that our foolish ones used to speak about

	Allah an excessive transgression.
5	And we had thought that mankind and jinn would never speak about Allah a lie.'
6	And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden (arrogance/fear). [6-7]
7	And they thought, as you thought, that Allah would never raise anyone [from the dead].
8	And [the jinn said], 'We have sought [to reach] the heaven but found it filled with powerful guards and burning flames. [8-10]
9	And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.
10	And we do not know whether evil is intended for those on earth or whether their Lord intends for them a right course.'
11	And among us are the righteous, and among us are others than that; we were [of] divided ways. [11-12] [The Surah clarifies that Jinn are not all "demons." Like humans, they can be righteous or unjust.

	They are a community divided into different sects and beliefs just like us.]
12	And we have become certain that we can never escape Allah [while] on earth, nor can we escape Him by flight.
13	And when we heard the guidance, we believed in it. And whoever believes in his Lord will not fear deprivation or injustice. [13-15]
14	And among us are Muslims [in submission to Allah], and among us are the unjust. And whoever has submitted—then those have sought out the right course.
15	But as for the unjust, they will be, for Hell, firewood.'
16	[And say, O Muhammad], 'If they had remained straight on the way, We would have given them abundant water [provisions]. [16-17] [Abundant provisions are also a test. When life is easy and "water is abundant," it is a trial to see if the human remains grateful or becomes arrogant.]
17	So that We might test them therein. And whoever turns away from the remembrance of his Lord, He will thrust him into an ever-

	increasing punishment.
18	And [He revealed] that the places of worship are for Allah [alone], so do not invoke with Allah anyone. [18-20] [A foundational principle: "Places of worship are for Allah alone." It forbids calling upon anyone else—whether human, saint, or jinn—alongside the Creator.]
19	And that when the Servant of Allah (Muhammad) stood up supplicating Him, they almost became upon him a compacted mass [in eagerness/crowding].
20	Say, "I only invoke my Lord and do not associate with Him anyone."
21	Say, "Indeed, I do not possess for you [the power of] harm or right direction." [21-24] [The messenger, whose duty is to convey the word; he does not control the benefit, harm, or the ultimate guidance of others—that power lies only with Allah.]
22	Say, "Indeed, there can never protect me from Allah anyone [if I should disobey], nor can I find in Him any refuge.
23	[Mine is] but notification from Allah, and His messages." And whoever disobeys Allah and His

	Messenger—then indeed, for him is the fire of Hell, they will abide therein forever.
24	[They will continue] until, when they see that which they are promised, they will know who is weaker in helpers and fewer in number.
25	Say, "I do not know if what you are promised is near or if my Lord will appoint for it a distant term." [25-28]
26	[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone—
27	Except whom He has approved of messengers, and indeed, He adheres before him and behind him guards (angels), [knowledge of the future and the unseen (*Ghaib*) belongs exclusively to Allah. He only reveals specific portions of it to His chosen Messengers under divine protection.]
28	That He may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.'

73. Surah Al-Muzzammil (The Enwrapped One)

Verses: 20 | Revealed in Makkah

The name "Al-Muzzammil" comes from the first verse and can be translated as "The Enwrapped One" or "The Shrouded One". It refers to the Prophet Muhammad (S) whom Allah addresses with affection as he was wrapped in his cloak. This Surah marks a pivotal moment where the Prophet (S) is prepared for the "heavy word" (the Quran) through the discipline of night prayer (*Tahajjud*).

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	O you enwrapped in garments, [1-5]
2	Arise [to pray] the night, except for a little—
3	Half of it—or subtract from it a little
4	Or add to it, and recite the Quran with measured recitation. [It instructs to recite the Quran "with measured recitation". This means slow, rhythmic, and thoughtful reading rather than rushing.]
5	Indeed, We will cast upon you a heavy word.
6	Indeed, the hours of the night are more

	effective for concurrence [of heart and tongue] and more suitable for words. [6-9] [It emphasizes that the silence of the night is the best time for deep spiritual reflection and for the words of the Quran to truly settle in the heart.]
7	Indeed, for you by day is prolonged occupation.
8	And remember the name of your Lord and devote yourself to Him with [complete] devotion.
9	[He is] the Lord of the East and the West; there is no deity except Him, so take Him as a Disposer of affairs (Wakil).
10	And be patient over what they say and avoid them with gracious avoidance. [10-14] [A profound moral lesson: when faced with insults or mockery from disbelievers, the believer should respond with patience and "gracious avoidance", maintaining their dignity.]
11	And leave Me with the deniers, the possessors of ease [in life], and allow them respite a little.
12	Indeed, with Us [for them] are shackles and burning fire,
13	And food that chokes and a painful

	punishment—
14	On the Day the earth and the mountains will quake and the mountains will become a heap of sand flowing down.
15	Indeed, We have sent to you a Messenger as a witness over you, as We sent to Pharaoh a messenger. [15-16]
16	But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure. [By comparing the Prophet's (ﷺ) mission to that of Moses (AS) and his encounter with Pharaoh, the Surah reminds the people of Makkah of the historical consequences of rejecting a Divine Messenger.]
17	Then how can you fear, if you disbelieve, a Day that will make children white-haired (gray with terror)? [17-19]
18	The heaven will break apart therefrom; ever is His promise fulfilled.
19	Indeed, this is a reminder, so whoever wills may take to his Lord a way.
20	Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two-thirds of the

	night or half of it or a third of it, and [so do] a group of those with you. And Allah determines the night and the day. He has known that you [Muslims] will not be able to keep it [exactly] and has turned to you in forgiveness, so recite what is easy [for you] of the Quran. He knows that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting in the way of Allah. So recite what is easy from it and establish prayer and give zakah and loan Allah a goodly loan (Ref: 57:11). And whatever good you put forward for yourselves—you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

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74. Surah Al-Muddaththir (The Cloaked One)

Verses: 56 | Revealed in Makkah

The name **"Al-Muddaththir"** can be translated as **"The Enwrapped One"** or **"The Cloaked One"**. It refers to the Prophet (ﷺ) who, in a state of awe after his initial encounter with the Archangel Gabriel, had covered himself in a cloak. The Surah commands him to stand up, purify himself, and begin the task of warning humanity about the Day of Judgment.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	O you who covers himself [with a garment], [1-7]
2	Arise and warn! [A powerful transition from seclusion to public duty. "Arise and warn" emphasizes that spirituality in Islam is not just internal; it requires active engagement with society.]
3	And your Lord glorify,
4	And your clothing purify,
5	And uncleanness (idolatry/impurity) avoid,

6	And do not confer favor to acquire more [in return],
7	And for your Lord be patient.
8	And when the trumpet is blown, [8-10]
9	That Day will be a difficult day,
10	For the disbelievers—not easy.
11	Leave Me with the one I created alone, [11-26] [Likely refer to Walid ibn al-Mughirah, a wealthy Meccan leader. It describes the internal struggle of a man who knows the truth in his heart but chooses arrogance and mockery to protect his social status.]
12	And to whom I granted extensive wealth,
13	And children present [with him],
14	And spread [everything] before him, easing [his life].
15	Then he desires that I should add more.
16	No! Indeed, he has been toward Our signs obstinate.
17	I will cover him with a daunting punishment.
18	Indeed, he thought and deliberated—

19	So may he be destroyed [for] how he deliberated.
20	Then may he be destroyed [for] how he deliberated.
21	Then he considered [again];
22	Then he frowned and scowled;
23	Then he turned back and was arrogant,
24	And said, "This is not but magic imitated [from others];
25	This is not but the word of a human."
26	I will drive him into Saqar (Hellfire).
27	And what can make you know what is Saqar? [27-37]
28	It lets nothing remain and leaves nothing [unburned],
29	Blackening and burning the skins.
30	Over it are nineteen [angels].
31	And We have not made the keepers of the Fire except angels. And We have not made their

	number except as a trial for those who disbelieve—that those who were given the Scripture may be convinced and those who have believed may increase in faith and those who were given the Scripture and the believers may not doubt and that those in whose hearts is disease and the disbelievers may say, "What does Allah intend by this as an example?" Thus does Allah leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And mention of the Fire is not but a reminder to humanity. [Nineteen angels guarding Saqar. It explains that this specific number is a "trial"—testing who believes in the unseen and highlighting that only Allah knows the true extent of His forces.]
32	No! By the moon,
33	And [by] the night when it departs,
34	And [by] the morning when it brightens,
35	Indeed, it (Hellfire) is one of the greatest [signs/disasters],
36	A warning to humanity—
37	To whoever yields to advance or stay behind.

38	Every soul, for what it has earned, will be retained, [38-48]
39	Except the companions of the right,
40	[Who will be] in gardens, questioning each other,
41	About the criminals,
42	[Asking], "What put you into Saqar?"
43	They will say, "We were not of those who prayed,
44	Nor did we used to feed the poor.
45	And we used to enter into vain discourse with those who engaged [in it],
46	And we used to deny the Day of Recompense, [Here it provides a checklist for why people fail in the afterlife: neglecting prayer, failing to help the needy, engaging in useless/harmful talk, and denying the Day of Judgment.]
47	Until there came to us the certainty (death)."
48	So there will not benefit them the intercession of [any] intercessors.
49	Then what is [the matter] with them that they are, from the reminder, turning away? [49-53]

50	As if they were frightened donkeys,
51	Fleeing from a lion.
52	Rather, every person among them desires that he [himself] be given scriptures spread open.
53	No! But they do not fear the Hereafter.
54	No! Indeed, the Quran is a reminder. [54-56]
55	Then whoever will remember it.
56	And they will not remember except that Allah wills. He is worthy of fear and adequate for [granting] forgiveness.

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75. Surah Al-Qiyamah (The Resurrection)

Verses: 40 | Revealed in Makkah

The name **"Al-Qiyamah"** represents the core theme of the Surah: the Day of Rising. The chapter addresses the skeptics who doubt how decayed bones can be reconstructed, asserting that the Creator who formed the intricate patterns of a fingertip can easily rebuild the entire human form. It also provides a unique glimpse into the revelation process, advising the Prophet (ﷺ) on how to receive the Divine message.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	I swear by the Day of Resurrection; [1-4]
2	And I swear by the self-reproaching soul (the conscience); [This refers to the conscience that feels guilt after doing wrong, serving as an internal witness to one's moral state.]
3	Does man think that We will not assemble his bones?
4	Yes. [We are] Able [even] to proportion his fingertips perfectly.

5	But man desires to continue in sin [denying what is before him]. [5-15]
6	He asks, "When is the Day of Resurrection?"
7	So when vision is dazzled (by terror),
8	And the moon becomes dark (eclipsed),
9	And the sun and the moon are joined,
10	Man will say on that Day, "Where is the [place of] escape?"
11	No! There is no refuge.
12	To your Lord, that Day, is the [final] place of rest.
13	Man will be informed that Day of what he sent forward and what he kept back.
14	Rather, man, against himself, will be a witness (knowing his own deeds),
15	Even if he presents his excuses.
16	Move not your tongue with it, [O Muhammad], to hasten [recitation of the Quran]. [16-19]
17	Indeed, upon Us is its assembly [in your heart] and its recitation.

18	So when We have recited it [through Gabriel], then follow its recitation.
19	Then upon Us is its clarification (explanation). [Allah reassuring the Prophet (ﷺ) not to rush the recitation out of fear of forgetting. This confirms that the preservation and explanation of the Quran are divine responsibilities.]
20	No! But you love the immediate (world), [20-25]
21	And leave (neglect) the Hereafter.
22	[Some] faces, that Day, will be radiant,
23	Looking toward their Lord.
24	And [other] faces, that Day, will be contorted (gloomy),
25	They will realize that a back-breaking calamity is about to befall them.
26	No! When the soul has reached the collarbones (at death), [26-35]
27	And it is said, "Who is a ritual healer [to save him]?"
28	And the dying one is certain that it is the [time of] departure,

29	And the leg is wound about the leg (in agony/shrouding),
30	To your Lord, that Day, will be the procession. [It describes the physical helplessness when the soul reaches the throat and worldly medicine or "healers" can no longer help.]
31	For the disbeliever had not believed, nor had he prayed;
32	But he denied and turned away.
33	Then he went to his people, swaggering [in pride].
34	Woe to you, and woe!
35	Then woe to you, and woe!
36	Does man think that he will be left neglected (without purpose)? [36-40]
37	Was he not a sperm-drop from semen emitted?
38	Then he was a clinging clot (*'Alaqah*), and [Allah] created [his form] and proportioned [him],
39	And made of him two mates, the male and the female.

40	Is not That [Creator] Able to give life to the dead? [If Allah created the complex human body from a microscopic drop of fluid, why would anyone doubt His ability to bring that same body back to life?]

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76. Surah Al-Insan (Man)

Verses: 31 | Revealed in Madinah

The Surah is named **"Al-Insan"** (The Human) because it begins by reflecting on the time before man was even a mentioned thing. It focuses on the balance between human free will and Divine guidance. Allah has shown the way; it is now up to the individual to be grateful (**believer**) or ungrateful (**disbeliever**).

The chapter is particularly famous for describing the "Righteous"—those who feed the poor, the orphan, and the captive purely for the love of Allah, seeking no thanks or reward from people.

1 | Has there not come upon man a period of time when he was not a thing [even] mentioned? [1-4]

2 | Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing. [It explains that human senses (hearing and seeing) were given specifically so we can be "tested". Our biological tools are meant for moral discernment.]

3 | Indeed, We guided him to the way, be he grateful or be he ungrateful. |

4 | Indeed, We have prepared for the disbelievers chains and shackles and a blazing fire. |

5 | Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kafur, [5-22] |

6 | A spring of which the [righteous] servants of Allah will drink; they will cause it to gush forth in force [and abundance]. |

7 | They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread. |

8 | And they give food in spite of love for it to the needy, the orphan, and the captive, |

9 | [Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude." | [The "Righteous" do not help others for social recognition or even a "thank you"; they do it solely for Allah's sake.]

10 | "Indeed, we fear from our Lord a Day, austere and distressful." |

11 | So Allah will protect them from the evil of that Day and give them radiance and happiness. |

12 | And will reward them for what they patiently endured with a garden [in Paradise] and silk [garments]. **13** | [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold. | [A perfect environment where there is neither scorching heat nor freezing cold. It is a state of eternal physical comfort.]

14 | And near above them are its shades, and its [fruit] clusters will be lowered in compliance. |

15 | And there will be circulated among them vessels of silver and cups of crystal— |

16 | Crystal-clear [vessels] of silver, the measure of which they have determined precisely. |

17 | And they will be given to drink a cup [of wine] whose mixture is of ginger (Zanjabil), |

18 | [From] a fountain within Paradise named Salsabil. |

19 | There will circulate among them young boys made eternal. When you see them, you would think them [as] scattered pearls. |

20 | And when you look there [in Paradise], you will see pleasure and great dominion. |

21 | Upon the inhabitants will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink. |

22 | [And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated." |

23 | Indeed, it is We who have sent down to you the Quran progressively. [23-26] |

24 | So be patient for the decision of your Lord and do not obey from among them a sinner or unbeliever. |

25 | And mention the name of your Lord [in prayer] morning and evening, |

26 | And during the night prostrate to Him and exalt Him a long [part of the] night. |

27 | Indeed, these [disbelievers] love the fleeting life and leave behind them a heavy Day. [27-31] |

28 | We have created them and strengthened their forms, and when We will, We can replace them with others like them. | [A warning that Allah's creation is not dependent on any specific group. If a people turns away from the truth, the Creator has the power to replace them with a new generation that is more faithful.]

29 | Indeed, this is a reminder, so he who wills may take to his Lord a way. |

30 | And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise. |

31 | He admits whom He wills into His mercy; but the wrongdoers—He has prepared for them a painful punishment. |

77. Surah Al-Mursalat (Those Sent Forth)

Verses: 50 | Revealed in Makkah

The English name of this Surah is **"Those Sent Forth"** or **"The Emissaries"**. The title is taken from the first verse, referring to the winds or angels sent by Allah to carry out His commands.

The Surah warns humanity about the consequences of denying the truth, the Resurrection, and the Day of Recompense. It provides evidence of Allah's power through the creation of humans and the stability of the earth, concluding with a stark contrast between the fate of the righteous and the deniers.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By those [winds/angels] sent forth in succession, [1-7]
2	And those that blow violently in tempests,
3	And those that scatter [clouds] far and wide,
4	And those that separate [truth from falsehood] decisively,

5	And those that deliver a message [of reminder],
6	As justification or warning,
7	Indeed, what you are promised is certain to occur.
8	So when the stars are obliterated, [8-15]
9	And when the sky is cleft asunder,
10	And when the mountains are blown away (as dust),
11	And when the messengers are brought to their appointed time—
12	For what Day has this been postponed?
13	For the Day of Judgement (Decision).
14	And what can make you know what the Day of Judgement is?
15	Woe, that Day, to the deniers!
16	Did We not destroy the former peoples? [16-19]
17	Then We will follow them with the later ones.
18	Thus do We deal with the criminals.

19	Woe, that Day, to the deniers!
20	Did We not create you from a liquid disdained? [20-24]
21	And We placed it in a firm lodging (the womb),
22	For a known (prescribed) extent?
23	Thus We determined [it], and how excellent are We to determine! [If Allah can create a complex human from a drop of fluid, returning them to life is simple for Him.]
24	Woe, that Day, to the deniers!
25	Have We not made the earth a container [25-28] [Earth —a container or gathering place. The earth holds both the living (on its surface) and the dead (within its soil), providing for both.]
26	For the living and the dead,
27	And We placed therein lofty, firmly set mountains and gave you sweet water to drink?
28	Woe, that Day, to the deniers!
29	[It will be said], "Proceed to that which you used to deny. [29-34]

30	Proceed to a shadow [of smoke] having three columns,
31	[Which offers] no cool shade and avails not against the flame."
32	Indeed, it throws up sparks [as huge] as fortresses,
33	As if they were yellowish camels (bright sparks).
34	Woe, that Day, to the deniers!
35	This is a Day they will not speak, [35-40] [Unlike worldly courts where people argue and make excuses, on that Day, the criminals will be struck silent by the sheer weight of the evidence against them.]
36	Nor will it be permitted for them to make an excuse.
37	Woe, that Day, to the deniers!
38	This is the Day of Judgement; We have gathered you and the former peoples.
39	So if you have a plan, then plan against Me.
40	Woe, that Day, to the deniers!
41	Indeed, the righteous will be amid shades and

	springs, [41-45]
42	And fruits from whatever they desire.
43	[They will be told], "Eat and drink in satisfaction for what you used to do."
44	Indeed, We thus reward the doers of good.
45	Woe, that Day, to the deniers!
46	[O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals. [46-50]
47	Woe, that Day, to the deniers!
48	And when it is said to them, "Bow [in prayer]," they do not bow.
49	Woe, that Day, to the deniers!
50	Then in what statement after the Quran will they believe?

Quran Bangla by A Z M Alamgir

78. Surah An-Naba (The Great News)

Verses: 40 | Revealed in Makkah

The name of the Surah is derived from the second verse, **"An-Naba"**, meaning **"The News"**. This title perfectly represents the theme of the chapter, which delivers the news of the Resurrection and the life hereafter.

The Surah begins by addressing the skeptics who argue about the reality of the Day of Judgment. It then directs human attention to the earth, the mountains, the night, and the sun as evidence of a purposeful Creator. It concludes with a vivid contrast between the fate of the transgressors and the reward of the righteous, ending with the profound regret of the disbelievers.

1 | About what are they asking one another? [1-5]

2 | About the great news—

3 | That over which they are in disagreement.

4 | No! They are going to know.

5 | Again, no! They are going to know.

6 | Have We not made the earth a resting place? [6-16]

7 | And the mountains as stakes?

8 | And We created you in pairs. |

9 | And made your sleep [a means for] rest. |

10 | And made the night as a clothing (covering). |

11 | And made the day for livelihood. |

12 | And constructed above you seven strong [heavens].
13 | And placed [therein] a burning lamp (the sun). |

14 | And sent down, from the rain clouds, pouring water,
15 | That We may bring forth thereby grain and vegetation, |

16 | And gardens of thick foliage. |

17 | Indeed, the Day of Judgement is an appointed time—[17-20] |

18 | The Day the Horn is blown and you will come forth in multitudes, |

19 | And the sky is opened and will become gateways, |

20 | And the mountains are removed and will be [but] a mirage. |

21 | Indeed, Hell has been lying in wait— [21-30] |

22 | For the transgressors, a place of return, |

23 | In which they will remain for ages [unending]. |

24 | They will not taste therein [any] coolness or drink—
25 | Except scalding water and [foul] purulence— |

26 | An appropriate recompense [for their deeds]. |

27 | Indeed, they were not expecting an account, |

28 | And denied Our signs with [emphatic] denial. |

29 | But all things We have enumerated in a writing. |

30 | "So taste [the penalty], and never will We increase you except in punishment." |

31 | Indeed, for the righteous is attainment (success)—

[31-37] |

32 | Gardens and grapevines, |

33 | And splendid companions of equal age, |

34 | And a full cup [of pure drink], |

35 | No ill speech will they hear therein or any falsehood— |

36 | [As] reward from your Lord, a generous gift [made due by] account, |

37 | [From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] address. |

38 | The Day that the Spirit (Gabriel) and the angels will stand in rows; they will not speak except for one whom the Most Merciful permits, and he will state what is correct. [38-40] |

39 | That is the True Day; so he who wills may take to his Lord a [way of] return. |

40 | Indeed, We have warned you of a near punishment

on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!" | [It shows intense despair of those who ignored the message. Upon seeing their deeds, they would prefer to be a non-existent matter rather than face the consequences of their choices.]

Quran Bangla by A Z M Alamgir

79. Surah An-Nazi’at (Those Who Extract)

Verses: 46 | Revealed in Makkah

The English name of this Surah is **"Those Who Drag Forth"** or **"The Extractors"**. The title is derived from the opening word of the first verse, which refers to the angels who perform specific duties at the time of death and in the universe.

The Surah focuses on the Day of Resurrection. It highlights Allah’s blessings scattered throughout the world, yet warns those who disbelieve in His message and transgress in this worldly life that Hell awaits them. It also addresses those who curiously ask about the "timing" of the Last Day, clarifying that knowing the date is not beneficial; the real priority is following the right path.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By those [angels] who extract with violence, [1-9]
2	And those who remove [the soul] gently,

3	And those who swim [through space] at a glide,
4	And those who race each other in a race,
5	And those who arrange [every] matter. [It describes the swift and organized functioning of the universe through angels—some managing death, others the movement of celestial bodies. This serves as proof that the universe is under a disciplined Divine Command.]
6	On the Day the blast [of the Horn] will convulse [creation],
7	Followed by the subsequent [blast],
8	Hearts, that Day, will tremble,
9	Their eyes will be humbled.
10	They say, "Will we indeed be returned to [our] former state [of life]? [10-14]
11	Even after we are decayed bones?"
12	They say, "That, then, would be a losing return."
13	Indeed, it will be but one shout,
14	And suddenly they will be [alert] upon the earth's surface.

15	Has there reached you the story of Moses? [15-26] [Reference: Surah Al-A'raf (7:103)]
16	When his Lord called to him in the sacred valley of Tuwa,
17	"Go to Pharaoh. Indeed, he has transgressed.
18	And say to him, 'Would you [be willing to] purify yourself?
19	And let me guide you to your Lord so you would fear [Him]?'"
20	And he showed him the greatest sign.
21	But Pharaoh denied and disobeyed.
22	Then he turned his back, striving [against the truth].
23	And he gathered [his people] and called out,
24	And said, "I am your most exalted lord."
25	So Allah seized him with exemplary punishment for the last and the first [transgressions].
26	Indeed in that is a lesson for whoever would fear [Allah]. [Pharaoh's claim of divinity ("I am your most

	exalted lord") is presented as the ultimate arrogance. His sudden destruction is a "lesson" that no worldly power can withstand Allah's judgment.]
27	Are you a more difficult creation or is the heaven? Allah constructed it. [27-33]
28	He raised its ceiling and proportioned it.
29	And He darkened its night and brought out its bright day.
30	And after that He spread the earth.
31	He extracted from it its water and its pasture,
32	And the mountains He set firmly,
33	As provision for you and your grazing livestock. [Is it harder to create a human or the vast heavens? By highlighting the complexity of the sky and the stability of the mountains, the Quran argues that Resurrection is easily within Allah's capability.]

34	But when there comes the Greatest Overwhelming Calamity, [34-41] [It refers to the second blowing of the trumpet. It is called "overwhelming" because it surpasses every other hardship or disaster ever experienced in human history.]

35	The Day when man will remember that for which he strove, [In the hustle of worldly life, we often forget our intentions or specific deeds. However, in the clarity of the Afterlife, the memory of every effort—good or bad—will be perfectly restored.]
36	And Hellfire will be exposed for [all] those who see.
37	So as for he who transgressed,
38	And preferred the life of this world,
39	Then indeed, Hellfire will be [his] refuge.
40	But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination,
41	Then indeed, Paradise will be [his] refuge.
42	They ask you, [O Muhammad], about the Hour: when is its arrival? [42-46]
43	In what [position] are you that you should mention it?
44	To your Lord is its finality (the knowledge of its timing).

45	You are only a warner for those who fear it.
46	It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof. [It is a powerful psychological reminder. After a lifetime of struggle and attachment to the world, once the Afterlife begins, the entire human history will feel as brief as a single morning or evening.]

Quran Bangla by A Z M Alamgir

80. Surah 'Abasa (He Frowned)

Verses: 42 | Revealed in Makkah

The name of the Surah is taken from the first word **"'Abasa"**, meaning **"He Frowned"**.

The Surah was revealed following an incident where the Prophet (S) was deeply engaged in conversation with the wealthy leaders of the Quraish, hoping to guide them to Islam. During this, a blind man named Abdullah ibn Umm Maktum approached him to ask a question about faith. The Prophet (S), preoccupied with the influential leaders, frowned and turned away from the blind man.

Allah revealed these verses to gently correct the Prophet (S), reminding him that those who come with sincere hearts seeking purification are the true priority, regardless of their wealth or social standing. The Surah also reflects on the miracle of human creation and nature as signs of Allah's grace, and concludes with the terrifying reality of the Day of Judgment.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	He (the Prophet) frowned and turned away, [1-

	12]
2	Because there came to him the blind man,
3	But what would make you know [O Muhammad], perhaps he might be purified,
4	Or be reminded and the remembrance would benefit him?
5	As for him who thinks himself self-sufficient,
6	To him you give attention.
7	And not upon you [is any blame] if he will not be purified.
8	But as for he who came to you striving [for knowledge],
9	While he fears [Allah],
10	From him you are distracted.
11	No! Indeed, these verses are a reminder.
12	So whoever wills may remember it. [It establish that a single person seeking truth (like the blind man) is more important than a group of powerful leaders who are indifferent.]

13	[It is recorded] in honored sheets, [13-16]
14	Exalted and purified,
15	[Carried] by the hands of messenger-angels,
16	Noble and dutiful.
17	Cursed is man; how ungrateful is he! [17-32]
18	From what substance did He create him?
19	From a sperm-drop He created him and destined for him [his proportions],

20	Then He eased the way for him (through life); [20-22]
21	Then He causes his death and provides a grave for him;
22	Then when He wills, He will resurrect him.
23	No! Man has not yet accomplished what He commanded him. [23-32]
24	Then let man look at his food—
25	How We poured down water in abundance,

26	Then We cracked the earth apart [with sprouts],

27	And We caused to grow within it grain, [27-32]
28	And grapes and herbage (clover/vegetables),
29	And olive and palm trees,
30	And gardens of thick foliage,
31	And fruit and grass,
32	[As] provision for you and your grazing livestock. [Allah lists the diverse types of vegetation He provides. This serves as a reminder that the same Power that brings life from dead soil through rain is the Power that will bring humans back to life from their graves.]
33	But when there comes the Deafening Blast, [33-42]
34	On the Day a man will flee from his brother,
35	And [from] his mother and his father,
36	And [from] his wife and his children,
37	For every man, that Day, will be a matter

	adequate for him (to occupy him). [It describes a state of total self-concern on the Day of Judgment. Even the closest family bonds—parents, siblings, and children—will not lead people to help one another because the "Blast" will make everyone focus solely on their own account.]
38	[Some] faces, that Day, will be bright—
39	Laughing, rejoicing at good news.
40	And [other] faces, that Day, will have upon them dust,
41	Darkness (blackness) will cover them.
42	Those are the disbelievers, the wicked.

Quran Bangla by A Z M Alamgir

81. Surah At-Takwir (The Wrapping Up)

Verses: 29 | Revealed in Makkah

The English name of this Surah is **"The Wrapping Up"** or **"The Folding Up"**. The title is derived from the first verse, which describes the sun being folded up or losing its light.

The Surah provides a stern warning to all of creation regarding the Day of Resurrection. It confirms that the message of the Quran is brought by a noble messenger (Gabriel) and is the absolute truth. It concludes by reminding humanity that the choice to follow the straight path is open to anyone who wills, though ultimate will belongs to Allah, the Lord of all worlds.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	When the sun is wrapped up [in darkness], [1-14]
2	And when the stars fall, dispersing,
3	And when the mountains are made to pass away (set in motion),
4	And when full-term she-camels are neglected,

	[It mentions "she-camels" (the most prized possession of the Arabs at the time) being neglected. This signifies that the events of the Last Day will be so terrifying that people will abandon their most valuable earthly assets.]
5	And when the wild beasts are gathered,
6	And when the seas are filled with flame (or swell),
7	And when the souls are paired [with their bodies/deeds],
8	And when the girl [child] buried alive is asked,
9	For what sin she was killed, [It contain a powerful condemnation of the pre-Islamic practice of female infanticide. It notes that on the Day of Judgment, the victim will be the one to speak and seek justice.]
10	And when the pages [of deeds] are spread open,
11	And when the sky is stripped away,
12	And when Hellfire is set ablaze,
13	And when Paradise is brought near,
14	A soul will [then] know what it has brought [with it].

15	So I swear by the retreating stars— [15-24]
16	Those that run [their courses] and disappear,
17	And by the night as it closes in,
18	And by the dawn when it breathes,
19	[That] indeed, the Quran is a word [conveyed by] a noble messenger [Gabriel],
20	[Who is] possessed of power and with the Owner of the Throne, secure [in position],
21	Obeyed there [in heaven] and trustworthy. [It provides a majestic description of the Angel Gabriel as "possessed of power" and "trustworthy", validating that the Quranic transmission is secure from any satanic interference.]
22	And your companion [Muhammad] is not at all mad.
23	And he has already seen him [Gabriel] in the clear horizon. [Reference: Surah An-Najm (53:1-18)]
24	And he [Muhammad] is not a withholder of [knowledge of] the unseen.
25	And it [the Quran] is not the word of a recalled

	devil. [25-29]
26	So where are you going?
27	It is not except a reminder to the worlds—
28	For whoever wills among you to take a right course.
29	And you do not will, except that Allah wills— Lord of the worlds.

Quran Bangla by A Z M Alamgir

82. Surah Al-Infitar (The Cleaving Asunder)

Verses: 19 | Revealed in Makkah

The English name of this Surah is **"The Cleaving Asunder"** or **"The Shattering"**. The title is derived from the first verse, which describes the sky tearing apart as a sign of the Day of Judgment.

The Surah focuses on the Day of Recompense. It explains that every individual is under the constant supervision of noble recording angels who document every deed. Everyone will be evaluated based on these records. Those who followed the right path will be rewarded, while those who chose the wrong path will face punishment. On that Day, no soul will have power over another; all authority and command will belong entirely to Allah.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	When the sky is cleft asunder, [1-5]
2	When the stars are scattered,
3	When the seas are made to gush forth (and overflow),

4	When the graves are turned upside down (opened), [The four terrifying events: the sky splitting, stars falling, seas boiling over, and graves opening. This signifies the end of the current physical laws of the universe.]
5	Then every soul will know what it has sent forward and what it has left behind.
6	O mankind, what has deceived you concerning your Lord, the Generous, [6-9]
7	Who created you, fashioned you, and perfected your design?
8	In whatever form He willed has He assembled you. [Remind humans of their own biological complexity. If Allah gave us such a perfectly balanced form, how can we remain indifferent or ungrateful to Him?]
9	No! But you deny the Recompense.
10	And indeed, over you are keepers (appointed guardians), [10-12]
11	Noble and recording,
12	They know whatever you do.

13	Indeed, the righteous will be in pleasure, [13-16]
14	And indeed, the wicked will be in Hell,
15	They will [enter to] burn therein on the Day of Recompense,
16	And never therefrom will they be absent.
17	And what can make you know what the Day of Recompense is? [17-19]
18	Again, what can make you know what the Day of Recompense is?
19	It is a Day when no soul will have power to do anything for another soul; and the Command, that Day, is [entirely] with Allah. [Worldly influence, family ties, or wealth will provide no leverage on the Day of Judgment. Sovereignty will be absolute and belong solely to the Creator.]

Quran Bangla by A Z M Alamgir

83. Surah Al-Mutaffifin (The Defrauders)

Verses: 36 | Revealed in Makkah

The English name of this Surah is **"The Defrauders"** or **"Those Who Give Short Measure"**. The title is taken from the first verse.

The Surah speaks against those who cheat in trade. These individuals demand full measure for themselves when buying from others but give less than what is due when they sell. The text argues that such deception stems from a lack of belief in the Hereafter. It explains that all human actions—good and bad—are recorded by Allah. On the Day of Judgment, everyone will receive the full consequences of their deeds. While the wicked face misery, those who follow the right path will be highly rewarded and honored.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Woe to those who give less [than due], [1-6]
2	Who, when they take a measure from people, take in full,

3	But if they give by measure or by weight to them, they cause loss.
4	Do they not think that they will be resurrected—
5	For a tremendous Day—
6	The Day when mankind will stand before the Lord of the worlds? [It identifies cheating in weights and measures as a major sin. It links social ethics directly to spiritual belief; a person who truly fears the Day of Judgment cannot be dishonest in business.]
7	No! Indeed, the record of the wicked is in *Sijjin*. [7-9]
8	And what can make you know what *Sijjin* is?
9	It is a written register.
10	Woe, that Day, to the deniers, [10-17]
11	Who deny the Day of Recompense.
12	And none deny it except every sinful transgressor.
13	When Our verses are recited to him, he says, "Ancient legends."
14	No! Rather, the stain of what they were doing

	has covered their hearts. [Explains why some people reject the truth: their repeated sins act like a "rust" or "stain" on the heart, blinding them to reality.]
15	No! Indeed, from their Lord, that Day, they will be partitioned (veiled).
16	Then indeed, they will [enter to] burn in Hellfire.
17	Then it will be said [to them], "This is what you used to deny."
18	No! Indeed, the record of the righteous is in *Illiyyun*. [18-21]
19	And what can make you know what *Illiyyun* is?
20	It is a written register,
21	Witnessed by those brought near [to Allah].
22	Indeed, the righteous will be in pleasure, [22-28]
23	On adorned couches, observing.
24	You will recognize in their faces the radiance of pleasure.
25	They will be given to drink a pure wine [which was] sealed,

26	The last of it is musk. So for this let the competitors compete.
27	And its mixture is of *Tasnim*,
28	A spring from which those near [to Allah] drink.
29	Indeed, those who committed crimes used to laugh at those who believed. [29-36]
30	And when they passed by them, they would exchange derisive glances.
31	And when they returned to their people, they would return jesting.
32	And when they saw them, they would say, "Indeed, those are truly lost."
33	But they had not been sent as guardians over them.
34	So Today those who believed are laughing at the disbelievers,
35	On adorned couches, observing.
36	Have the disbelievers [not] been rewarded for what they used to do? [In this world, the arrogant often mock the humble believers. The Surah promises a

	reversal of fortunes where the believers will be the ones honored and joyful in the presence of their Lord.]

Quran Bangla by A Z M Alamgir

84. Surah Al-Inshiqaq (The Splitting Open)

Verses: 25 | Revealed in Makkah

The English name of this Surah is **"The Splitting Open"** or **"The Sundering"**. The title is taken from the first verse, referring to the heavens breaking apart.

The Surah discusses the Resurrection and the Day of Judgment. It warns those who are currently immersed only in the pleasures of worldly life about their future consequences. Allah is watchful over everyone; even what a person tries to hide is known to Him. Step by step, everyone is moving toward a final meeting with their Creator, carrying their own deeds. The Surah offers "good news" for the righteous and a "stern warning" for the wrongdoers.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	When the heaven has split open, [1-5]
2	And has responded to its Lord and was bound [to do so],
3	And when the earth has been extended

	(leveled),
4	And has cast out that within it and relinquished [it],
5	And has responded to its Lord and was bound [to do so]—then you will be resurrected. [That the heavens and earth have no choice but to obey the command of their Creator. On the Last Day, the physical laws of the universe will change instantly at His word.]
6	O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet Him. [6-15]
7	Then as for he who is given his record in his right hand,
8	He will be judged with an easy account,
9	And return to his people in happiness.
10	But as for he who is given his record behind his back, [The righteous receive it in their right hand (a sign of success), while the wicked receive it "behind their back", signifying their shame and attempt to hide their failures.]
11	He will cry out for destruction,

12	And [enter to] burn in a Blaze.
13	Indeed, he had [once] been among his people in happiness,
14	Indeed, he thought that he would never return [to Allah].
15	But yes! Indeed, his Lord was ever of him, Seeing.
16	So I swear by the twilight glow, [16-19]
17	And [by] the night and what it envelops,
18	And [by] the moon when it becomes full, [the transition of light (twilight to darkness) and the cycle of the moon to prove that change is a fundamental law of the universe, and the change from this life to the next is inevitable.]
19	[That] you shall certainly embark upon stage after stage (state after state). [This refers to the various phases of human existence: from birth to death, then to the grave, and finally to the Resurrection.]
20	So what is [the matter] with them that they do not believe, [20-25]
21	And when the Quran is recited to them, they do

	not prostrate [to Allah]?
22	But those who have disbelieved deny [it],
23	And Allah is most knowing of what they keep within themselves.
24	So give them tidings of a painful punishment,
25	Except for those who believe and do righteous deeds. For them is a reward uninterrupted.

Quran Bangla by A Z M Alamgir

85. Surah Al-Buruj (The Constellations)

Verses: 22 | Revealed in Makkah

The English name of this Surah is **"The Constellations"** or **"The Mansions of the Stars"**. The title is derived from the first verse, which refers to the vast clusters of stars in the sky.

The Surah issues a stern warning to those who persecute believers. It describes the severe consequences awaiting oppressors. This is illustrated by the historical examples of **Pharaoh** and the **Thamud** people, whose fates are well-known.

At the same time, the Surah offers solace to believers through the promise of divine rewards. It affirms that the message of the Quran is the absolute truth, preserved eternally in the **"Lauh-e-Mahfuz"** (The Preserved Tablet).

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the heaven containing great constellations, [1-9]
2	And [by] the promised Day (of Resurrection),

3	And [by] the witness and what is witnessed,
4	Cursed were the companions of the trench (the persecutors)— [A historical event where believers were thrown into a trench of fire because they refused to renounce their faith.]
5	[Containing] the fire full of fuel,
6	When they were sitting near it,
7	And they, to what they were doing against the believers, were witnesses. [Refers to the oppressors who watched the suffering with cold indifference.]
8	And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy, [The only "crime" of the victims was their faith in the One True God.]
9	To whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness.
10	Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning

	Fire. [10-11]
11	Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.
12	Indeed, the grip (punishment) of your Lord is severe. [12-16]
13	Indeed, it is He who originates [creation] and repeats [it],
14	And He is the Forgiving, the Affectionate,
15	Honorable Owner of the Throne,
16	Effecter of whatever He intends.
17	Has there reached you the story of the hosts— [17-20]
18	[Those of] Pharaoh and Thamud?
19	But they who disbelieve are [still] in denial,
20	While Allah encompasses them from behind (without them realizing).
21	But this is an honored Quran, [21-22]
22	[Inscribed] in a Preserved Tablet. [The Quran is not

	a human invention but originated from the Lauh-e-Mahfuz, a protected divine record that is beyond the reach of any corruption.]

Quran Bangla by A Z M Alamgir

86. Surah At-Tariq (The Nightcomer)

Verses: 17 | Revealed in Makkah

The English name of this Surah is **"The Nightcomer"** or **"The Morning Star"**. The title is taken from the first verse.

The Surah declares that there is a guardian over every living being. Every action is being observed. While many hesitate to believe the message of the Quran, the Surah reminds them that they were created from a humble fluid. Surely, the One who initiated that creation is capable of bringing them back to life. On the day of Resurrection, all secrets will be revealed, and those who followed the wrong path will find no protector or helper.

The Quran is a decisive word, and its truths are undeniable. If people reflect on their own creation, they will realize this truth. The Surah concludes by advising the Prophet (ﷺ) to deal patiently with the disbelievers for a little while, as their ultimate accountability is with Allah.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the heaven and the Nightcomer (At-Tariq),

	[1-4]
2	And what can make you know what the Nightcomer is?
3	It is the piercing star!
4	There is no soul but that it has over it a guardian. [No human is truly alone or unobserved; there is a divine system of record-keeping for every soul.]
5	So let man observe from what he was created. [5-8]
6	He was created from a fluid, ejected,
7	Emerging from between the backbone and the ribs.
8	Indeed, He (Allah) is Able to return him [to life]. [If God could create a complex human from a simple liquid, bringing that person back to life is well within His power.]
9	The Day when secrets will be put to the test (and exposed), [9-10]
10	Then he will have no power or any helper.
11	By the sky which returns [rain], [11-17]

12	And [by] the earth which cracks open [with emerging plants]; [A physical metaphor for the Resurrection.]
13	Indeed, the Quran is a decisive word, [A decisive word that separates truth from falsehood.]
14	And it is not a thing for amusement.
15	Indeed, they are planning a plot (to defeat the message),
16	But I am planning a plan.
17	So allow time for the disbelievers; leave them alone for a [little] while.

Quran Bangla by A Z M Alamgir

87. Surah Al-A'la (The Most High)

Verses: 19 | Revealed in Makkah

The English name of this Surah is **"The Most High"**. The title is derived from the first verse, where the word is used to describe the Glory of Allah.

The Surah calls upon humanity to express gratitude to the One who created everything and distributed countless blessings throughout the universe. It highlights the importance of "reminding" people, as reminders benefit the believers. Those who take heed will turn to prayer, while those who obsess only over worldly life and commit wrongs will face the consequences of their actions.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Exalt the name of your Lord, the Most High, [1-5]
2	Who created and proportioned,
3	Who destined (measured) and then guided,
4	And who brings out the [green] pasture,

5	And [then] makes it black stubble (dried-up debris). [Verses 4 and 5 use the metaphor of "pasture" turning into "stubble" to remind humans of the fleeting nature of life. Just as lush greenery eventually withers, worldly beauty is temporary.]
6	We will make you recite, [O Muhammad], so you will not forget, [6-7]
7	Except what Allah should will. Indeed, He knows what is declared and what is hidden. [Verses 6 and 7 provide a miraculous reassurance to the Prophet (ﷺ). He was told not to worry about memorizing the vast revelation, as Allah Himself would ensure it remained preserved in his heart.]
8	And We will ease for you the way to ease. [8-13]
9	So remind, if the reminder should benefit;
10	He who fears [Allah] will heed the reminder.
11	But the wretched one will avoid it—
12	[He] who will [enter and] burn in the greatest Fire,
13	Neither dying therein nor living.
14	He has certainly succeeded who purifies

	himself, [14-15] [Verse 14 defines success as purification. True victory is not material wealth but the internal development and purification of the soul.]
15	And remembers the name of his Lord and prays.
16	But you prefer the worldly life, [16-19]
17	While the Hereafter is better and more enduring.
18	Indeed, this is in the former scriptures,
19	The scriptures of Abraham and Moses. [These teachings—prioritizing the eternal over the temporary—are not new. They were part of the original messages given to Abraham (Ibrahim) and Moses (Musa).]

Quran Bangla by A Z M Alamgir

88. Surah Al-Ghashiyah (The Overwhelming Event)

Verses: 26 | Revealed in Makkah

The English name of this Surah is **"The Overwhelming Event"**. The title is derived from the first verse, which refers to the cataclysmic nature of the Day of Resurrection.

The Surah warns humanity about the Day of Judgment, where individuals will be rewarded or punished based on their deeds. It encourages people to reflect on Allah's creation, as such contemplation helps in attaining faith. Ultimately, even those who fail to realize the truth must return to Allah, and their final accountability rests with Him alone.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Has there reached you the report of the Overwhelming Event? [1-7]
2	[Many] faces, that Day, will be humbled/downcast,

3	Laboring [hard] and exhausted, [The faces of those who exhausted themselves in worldly vanity.]
4	They will [enter to] burn in an intensely hot Fire.
5	They will be given drink from a boiling spring.
6	For them there will be no food except from a poisonous, thorny plant,
7	Which neither nourishes nor avails against hunger.
8	[Other] faces, that Day, will show delight/peace, [8-16]
9	With their [past] effort [now] satisfied, [The "delighted" faces of those whose sincere efforts bore fruit.]
10	In an elevated Garden—
11	Wherein they will hear no unsuitable/vain talk.
12	Within it is a flowing spring,
13	Within it are couches raised high,
14	And cups put in place,
15	And cushions set in rows,

16	And rich carpets spread out.
17	Then do they not look at the camels—how they are created? [17-20]
18	And at the sky—how it is raised?
19	And at the mountains—how they are erected?
20	And at the earth—how it is spread out? [Invite humanity to look at the physical world. The camel was a marvel of biological engineering perfectly suited for the desert. Specifically, mentioned for the Arab audience,]
21	So remind them, [O Muhammad]; you are only a reminder. [21-26]
22	You are not over them a controller/guardian. [It clarifies that the Prophet's (ﷺ) duty is only to convey the message and remind people; he is not responsible for forcing faith upon them or managing their ultimate fate.]
23	But he who turns away and disbelieves—
24	Then Allah will punish him with the greatest punishment.
25	Indeed, to Us is their return,
26	Then indeed, upon Us is their account.

Quran Bangla by A Z M Alamgir

89. Surah Al-Fajr (The Dawn)

Verses: 30 | Revealed in Makkah

The name of this Surah is taken from the word **"Al-Fajr"** (The Dawn) mentioned in the first verse as an oath.

The Surah provides warnings by citing examples of past nations that transgressed divine limits and were subsequently punished. It emphasizes that Allah is always watching. It warns those who currently hold false beliefs and commit wrongdoings that they, too, will face the consequences of their actions.

The text also explores how Allah tests humans: sometimes through honor and abundance, and sometimes through restricted means. Humans often misinterpret these as signs of absolute favor or humiliation, failing to recognize their social responsibilities toward orphans and the needy.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the dawn, [1-5]
2	And [by] the ten nights,

3	And [by] the even and the odd,
4	And [by] the night when it passes,
5	Is there [not] in [all] that an oath [sufficient] for one of perception?
6	Have you not seen how your Lord dealt with 'Aad— [6-14]
7	[The people of] Iram, with lofty pillars,
8	The like of which had never been created in [any] land?
9	And [with] Thamud, who carved out the rocks in the valley [to make dwellings]?
10	And [with] Pharaoh, owner of the stakes?
11	[All of] whom oppressed within the lands,
12	And increased therein corruption?
13	So your Lord poured upon them a scourge of punishment. [The mention of 'Aad, Iram, and Thamud serves to remind the powerful of Makkah that material strength and grand architecture (lofty pillars and carved rocks) cannot protect a nation from divine justice if they become oppressive.]

14	Indeed, your Lord is ever watchful.
15	As for man, when his Lord tries him and generously honors him and favors him, he says, "My Lord has honored me." [15-20]
16	But when He tries him and restricts his provision, he says, "My Lord has humiliated me." [It clarifies that neither wealth nor poverty is a measure of a person's worth; rather, they are both tests of character.]
17	No! But you do not honor the orphan,
18	And you do not encourage one another to feed the poor,
19	And you consume inheritance, devouring [it] altogether,
20	And you love wealth with immense love. [It identifies the root of the people's downfall as their greed—specifically their failure to care for orphans and the needy, and their practice of seizing entire inheritances.]
21	No! When the earth has been leveled—pounded and crushed— [21-26]
22	And your Lord has come and the angels, rank upon rank,

23	And brought [within view], that Day, is Hell—that Day, man will remember, but how [i.e., what good] to him will be the remembrance?
24	He will say, "Oh, I wish I had sent ahead [some good] for my life."
25	So on that Day, none will punish [as severely] as His punishment,
26	And none will bind [as severely] as His binding.
27	[To the righteous it will be said], "O reassured soul, [27-30]
28	Return to your Lord, well-pleased and pleasing [to Him], [It describes the soul that lived in peace with God's decree, welcoming its return to the Creator.]
29	And enter among My [righteous] servants,
30	And enter My Paradise."

90. Surah Al-Balad (The City)

Verses: 20 | Revealed in Makkah

The name of this Surah is taken from the word **'Al-Balad'** (The City) mentioned in the first oath, referring to the holy city of Makkah.

The Surah addresses those who pridefully display their wealth and power, mistakenly thinking they are independent and unobserved. It corrects this delusion by reminding us that Allah monitors every action. While humans are created in a state of struggle, they are also granted the tools of perception—eyes, tongue, and lips—to distinguish between two distinct paths: good and evil. True liberation and spiritual elevation are found not in arrogance, but in climbing the "steep path" of service to others and steadfast faith.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	I swear by this city (Makkah), [1-7]
2	And you [O Muhammad] are a resident of this city,

3	And [by] the father [Adam] and that which he fathered [humanity],
4	We have certainly created man into [a life of] struggle/toil,
5	Does he think that never will anyone have power over him?
6	He says (boastfully), "I have squandered vast wealth,"
7	Does he think that no one has seen him?
8	Have We not made for him two eyes? [8-11]
9	And a tongue and two lips?
10	And shown him the two ways (of good and evil)?
11	But he has not attempted the steep path (the higher stage),
12	And what can make you know what the steep path is? [12-18]
13	It is the freeing of a slave,
14	Or feeding on a day of severe hunger (famine),
15	An orphan of near relationship,

16	Or a needy person in misery (clinging to the dust), [The text defines spiritual "climbing" through social justice: liberating the oppressed, feeding the hungry, and caring for orphans and the destitute.]
17	And then being among those who believe and advise one another to patience and advise one another to compassion. [Success is not just individual; it requires being part of a community that actively encourages patience and mercy/ compassion.]
18	Those are the companions of the right. [the fortunate, those who serve and believe.]
19	But those who disbelieved in Our signs—those are the companions of the left. [The unfortunate, who reject the truth and will face the consequences of their choices.] [19-20]
20	Over them will be a fire closed in.

91. Surah Ash-Shams (The Sun)

Verses: 15 | Revealed in Makkah

The English name of this Surah is **"The Sun"**. The title is taken from the first verse.

The Surah speaks about human effort and its consequences. Allah has created humans so perfectly that they possess the innate ability to distinguish between right and wrong. Despite this, those who do not strive to develop and purify their souls are the ones who truly fail. To illustrate the result of disobedience, the Surah mentions the **Thamud** people. Their ruins in northern Hijaz were well known to the Arabs of Makkah, serving as a visible reminder of divine judgment.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the sun and its brightness, [1-10]
2	And the moon when it follows it,
3	And the day when it displays it (the sun's glory),
4	And the night when it covers it,

5	And the heaven and Him who built it,
6	And the earth and Him who spread it,
7	And the soul and Him who perfected it,
8	And inspired it (the soul) with its (knowledge of) wrong and its right, [It suggests that wrongdoing and right conduct are both inspired into the human soul, meaning every person has an inherent conscience to guide them.]
9	He has succeeded who purifies it (the soul), [It defines success as the active purification and development of one's character and spirit.]
10	And he has failed who instills it [with corruption/stagnation].
11	The Thamud denied (the truth) by reason of their transgression, [11-15]
12	When the most wretched man among them was sent forth (to kill the she-camel),
13	And the Messenger of Allah (Salih) said to them: "(Leave) the she-camel of Allah and let her drink!"
14	But they denied him and hamstrung her. So their

	Lord crushed them for their sin and leveled them (all alike). [The story of the she-camel: The tribe was given a miraculous sign (the camel), but their arrogance and cruelty led to their collective downfall. The text notes that Allah "levels" the oppressors, showing no fear of any backlash for His justice.]
15	And He (Allah) does not fear the consequence thereof.

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92. Surah Al-Layl (The Night)

Verses: 21 | Revealed in Makkah

The English name of this Surah is **"The Night"**. The title is derived from the oath in the first verse.

The Surah discusses the diverse efforts of human beings. Allah facilitates the path that an individual chooses for themselves. However, He has clearly informed humanity about the consequences of good and evil and provided guidance. Everyone will receive results according to their deeds; therefore, it is up to the individual to decide which path to take.

Those who are stingy with their wealth and consider themselves self-sufficient (ignoring Allah) will find their wealth cannot save them from destruction. Conversely, those who give for the sake of Allah to purify themselves, seeking only His pleasure, will find ultimate satisfaction.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the night when it covers, [1-11]
2	And by the day when it appears in glory,

3	And by Him who created male and female,
4	Certainly, your efforts are diverse (aiming at different ends), [Human beings are not a monolith; our motivations, goals, and actions are widely varied.]
5	As for him who gives (in charity) and is duty-bound (righteous),
6	And believes in the "Best" (the Truth/Paradise),
7	We will indeed make smooth for him the path to Ease. [Allah makes the path "easy." If you choose goodness, doing good becomes your nature.]
8	But as for him who is stingy and considers himself self-sufficient, [This is the root of arrogance—thinking one's wealth or intellect is enough without divine guidance.]
9	And denies the "Best" (the Truth/Paradise),
10	We will indeed make smooth for him the path to Hardship. [If you choose evil, falling into sin becomes "easy" for you until it leads to hardship.]
11	And his wealth will not avail him when he falls (into destruction).
12	Indeed, it is for Us to give guidance, [12-16]

13	And indeed, to Us belong the Hereafter and the present world.
14	Therefore, I have warned you of a blazing Fire—
15	None shall enter it except the most wretched,
16	Who denied (the message) and turned away.
17	But the righteous shall be kept far away from it— [17-21]
18	He who gives his wealth to purify himself,
19	Not for any favor to be returned by anyone,
20	But only seeking the Countenance of his Lord, the Most High; [True charity is not a social transaction (waiting for a return favor) but a private act between the soul and its Creator.]
21	And he will surely be well-pleased.

93. Surah Ad-Duha (The Bright Morning Hours)

Verses: 11 | Revealed in Makkah

The English name of this Surah is **"The Morning Hours"** or **"The Bright Morning"**. The title is derived from the first verse.

This Surah was revealed when the process of revelation had stopped for a period, causing the Prophet (ﷺ) much anxiety. It was sent to provide him with solace. Through His immense favors, Allah transformed the Prophet's (ﷺ) life from a state of difficulty to greatness. The Surah conveys the message that just as Allah showed him grace, he too should show grace toward Allah's creation—expressing gratitude by acknowledging those blessings. It teaches humanity to be grateful not only to Allah but also to fellow human beings, especially toward orphans and the needy.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the morning sunlight when it glows, [1-5]
2	And by the night when it grows still (and dark),

3	Your Lord has not forsaken you, [O Muhammad], nor is He displeased with you.
4	And surely the future will be better for you than the past,
5	And your Lord is going to give you [favors] in such a way that you will be satisfied.
6	Did He not find you an orphan and give you shelter? [6-11]
7	And He found you lost [unaware of the right path] and guided you?
8	And He found you poor and made you self-sufficient?
9	Therefore, do not be harsh with the orphan,
10	And do not drive away the petitioner [the needy/beggar] or rebuke them,
11	But proclaim the favors of your Lord. [This isn't about boasting; but encourages "proclaiming" favors. It's about shifting one's mindset toward positivity.]

Quran Bangla by A Z M Alamgir

94. Surah Al-Inshirah (The Expansion)

Verses: 8 | Revealed in Makkah

The English name of this Surah is **"The Expansion"** or **"The Solace"**. The title refers to the "opening" or "expansion" of the chest (heart), signifying the granting of spiritual strength, wisdom, and peace.

During the period of fulfilling his duties as a Messenger, the Prophet (ﷺ) was under multifaceted pressure. This Surah was revealed to grant him solace and encouragement, reminding him that his burdens were being lightened and his status elevated.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Did We not expand for you, [O Muhammad], your chest (heart)? [1-6] [It refers to the divine gift of patience and a heart large enough to carry the weight of the message and the hostility of the people.]
2	And We removed from you your burden,
3	Which had weighed so heavily upon your back, [The responsibility of Prophethood was physically and

	emotionally exhausting, yet Allah made it bearable.]
4	And We raised high for you your reputation (reknown)?
5	For indeed, with hardship [will be] ease, [The text emphasizes that ease doesn't just come *after* hardship, but exists *alongside* it.]
6	Indeed, with hardship [will be] ease. [The repetition serves as a powerful reassurance.]
7	So when you have finished [your duties], then labor hard [in worship], [7-8]
8	And to your Lord direct [your] longing. [Verses teach that a believer does not simply "relax" when one task is done; instead, they transition from worldly labor to spiritual labor, turning their focus entirely toward their Creator.]

95. Surah At-Tin (The Fig)

Verses: 8 | Revealed in Makkah

The name of this Surah is taken from the word **"At-Tin"** (The Fig) mentioned in the first oath.

The Surah explains that Allah created human beings in the most beautiful and perfect form. However, through their own actions and behavior, humans can fall to the lowest of levels. The only exception is those who do good deeds. Ultimately, the Day of Judgment will arrive, and everyone will receive rewards or punishments according to their work.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the Fig and the Olive, [1-6]
2	By Mount Sinai,
3	And by this secure city (Makkah); [The Surah begins with four sacred symbols: the Fig, the Olive (referring to the land of Kanan/Palestine/Jesus), Mount Sinai (Moses), and Makkah (Muhammad). These oaths testify to the dignity of human creation.]

4	Indeed, We have created man in the best of forms, [Which refers not just to physical beauty, but to the human intellect, soul, and moral potential.]
5	Then We reduced him to the lowest of the low, [It warns that despite our high potential, those who reject faith and morality sink to a state lower than even animals.]
6	Except those who believe and do righteous deeds. For them is an unfailing reward.
7	So what, after this, can make you deny the Judgment (Recompense)? [7-8]
8	Is not Allah the most Just of judges? [Reminding us that since Allah is the Best of Judges, true justice is inevitable.]

Quran Bangla by A Z M Alamgir

96. Surah Al-Alaq (The Clot)

Verses: 19 | Revealed in Makkah

The English name of this Surah is **"The Clot"** or **"The Embryo"**. The name is derived from the second verse, which refers to a stage in human development where the embryo resembles a "clot" or a "clinging substance."

The Surah discusses Allah's immense favors upon mankind. Despite being entirely dependent on Allah for every breath, humans often become arrogant and view themselves as self-sufficient. This pride leads to the transgression of divine limits. The Surah reminds us that everyone must eventually return to Allah to face the consequences of their beliefs and actions. The latter part of the Surah references a historical event where the Prophet (S) was praying at the Kaaba and was confronted and threatened by Abu Jahl.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Read: In the name of your Lord who created, [1-5]

2	Created man from a clinging clot (Alak).
3	Read: And your Lord is the Most Generous,
4	Who taught by the pen,
5	Taught man that which he knew not.
6	Nay! But man indeed transgresses, [6-8]
7	Because he sees himself as self-sufficient,
8	Indeed, to your Lord is the return.
9	Have you seen him who forbids [9-19]
10	A servant (of Allah) when he prays?
11	Have you seen if he (the one praying) is upon right guidance,
12	Or enjoins righteousness?
13	Have you seen if he (the denier) rejects the truth and turns away?
14	Does he not know that Allah sees?

15	No! If he does not desist, We will surely drag him by the forelock— [Forelock" (the front of the head) is often highlighted as a reference to the prefrontal cortex, the area of the brain responsible for decision-making and lying.]
16	A lying, sinful forelock.
17	Then let him call upon his associates (his council),
18	We will call the guards of Hell.
19	No! Do not obey him. Prostrate (to your Lord) and draw near (to Allah). [A powerful command to ignore the oppressors and instead find closeness to God through Sajdah (prostration).]

Quran Bangla by A Z M Alamgir

97. Surah Al-Qadr (The Night of Power)

Verses: 5 | Revealed in Makkah

The English name of this Surah is **"The Night of Power"** or **"The Night of Decree"**. The title is derived from the first verse. In this Surah, the importance of the Night of Qadr is highlighted, as it is the night in which the Quran was revealed.

Verse No.	The Revelation (In the name of Allah, the Most Gracious, the Most Merciful)
1	Indeed, We have revealed this (the Quran) in the Night of Power!
2	And what will explain to you what the Night of Power is?
3	The Night of Power is better than a thousand months.
4	Therein descend the angels and the Spirit (Gabriel) by their Lord's permission with every (divine) decree,
5	Peace it is until the emergence of dawn.

98. Surah Al-Bayyinah (The Clear Evidence)

Verses: 8 | Revealed in Madinah

The English name of this Surah is **"The Clear Evidence"**. This Surah highlights the vital importance of divine revelation and the sending of Messengers. It is the Messengers who provide the "Clear Evidence" needed to guide humanity; without them, those who had gone astray could never have returned to the right path.

The Surah clearly defines what the true or "upright" religion consists of. It also explains that humans themselves are responsible for deviating from the correct faith. It inspires people to move past divisions, realize the true essence of religion, and walk that path steadfastly.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Those who disbelieved among the People of the Book (Jews and Christians) and the polytheists could not have left (their error) until there came to them clear evidence, [1-3]
2	A Messenger from Allah, reciting purified scripts

	(the Quran),
3	Wherein are correct and precise laws/guidelines.
4	Nor did the People of the Book become divided until after the clear evidence had come to them. [4-5]
5	And they were not commanded except to worship Allah, being sincere to Him in religion, and to give the poor-due (Zakat). That is the correct/true religion. [Verse simplifies religion into three core pillars: sincere worship of one God, staying away from falsehood, and social responsibility (Zakat). This is described as "The True Religion".]
6	Indeed, those who disbelieve among the People of the Book and the polytheists will abide in the fire of Hell. They are the worst of creatures. [6-8]
7	Indeed, those who believe and do righteous deeds—they are the best of creatures. [those who reject the truth despite evidence are "Worst of Creatures" and the "Best of Creatures" those who believe and act righteously.]
8	Their reward with their Lord is Gardens of

	Eternity, beneath which rivers flow, wherein they will abide forever. Allah is pleased with them, and they are pleased with Him. That is for him who fears his Lord. [Describe the ultimate spiritual success as a state of "Mutual Pleasure" where Allah is pleased with the believer, and the believer is fully satisfied with Allah, emphasizing a relationship of deep peace and spiritual fulfillment.]

Quran Bangla by A Z M Alamgir

99. Surah Az-Zalzalah (The Earthquake)

Verses: 8 | Revealed in Madinah

The English name of this Surah is **"The Earthquake"**. The title is derived from the first verse.

The Surah warns about the Day of Resurrection and the Day of Judgment, where humans will be shown their deeds. It inspires people to abandon wrong and evil paths and follow the good and correct path.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	When the Earth is shaken with its (final) convulsion, [1-5]
2	And the Earth throws out its burdens (from within),
3	And man will cry out, "What is the matter with it?" [It describes the confusion of man during the cosmic shift, highlighting that the physical world we rely on for stability will eventually become the source of our greatest awe and accountability.]
4	On that Day, the Earth will declare its chronicles

	(stories), [It presents a unique concept: the Earth itself acts as a digital record or witness, "speaking" or revealing everything that transpired upon its surface throughout history.]
5	Because your Lord will inspire it (give it the command).
6	On that Day, mankind will come forward in scattered groups to be shown their deeds. [6-8]
7	So, whoever does an atom's weight of good will see it,
8	And whoever does an atom's weight of evil will see it. [No action is too small to be ignored. It suggests that even the slightest intention or hidden act will be part of the final balance.]

Quran Bangla by A Z M Alamgir

100. Surah Al-Adiyat (The Chargers)

Verses: 11 | Revealed in Makkah

The English name of this Surah is **"The Chargers"** or **"The Warhorses"**. The title is taken from the oath pronounced in the first verse.

The Surah vividly portrays the chaotic social conditions of Arabia at that time. Armed cavalry would conduct sudden raids for looting and plunder, attacking tribes at dawn and preventing people from living in peace. All of this was driven by a lust for wealth and the misuse of physical power. Humans are intoxicated by the love of wealth. However, they must one day be held accountable for these unjust actions.

Allah has granted humans strength and capabilities as a favor. Yet, humans often misuse these blessings. In doing so, they ignore Allah's guidance and display deep ingratitude. Through their own deeds, humans stand as witnesses against themselves. The Surah warns about the consequences of such behavior in the Afterlife. On the Day of Judgment, even the hidden intentions of the human heart will be taken into account. Allah is fully aware of human actions and their eventual outcomes.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the (war) horses that run panting breathlessly, [1-8]
2	And the horses that strike sparks of fire with their hooves,
3	And the horses that charge at dawn,
4	Thus raising clouds of dust at that time,
5	And penetrating into the center of the enemy forces—
6	Certainly! Man is ungrateful to his Lord,
7	And he himself is a witness to that,
8	And in his love for wealth, he is violent/intense.
9	Does he not know when what is in the graves is raised, [9-11]
10	And what is in the hearts is made manifest/brought to light,
11	On that Day, their Lord will be fully aware of what happens to them.

101. Surah Al-Qari'ah (The Great Calamity)

Verses: 11 | Revealed in Makkah

The English name of this Surah is **"The Great Calamity"** or **"The Striking Hour"**. The title is derived from the first verse and accurately represents the subject matter of the Surah. This Surah discusses the Great Catastrophe and the Day of Judgment. It also mentions the themes of reward and punishment.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	The Great Calamity! [1-5]
2	What is the Great Calamity?
3	And what will make you realize what the Great Calamity is?
4	It is a Day when mankind will be like scattered moths,
5	And the mountains will be like tufts of carded wool.
6	Then, as for him whose balance (of good deeds)

	is heavy, [6-9]
7	He will live a life of bliss.
8	But as for him whose balance is light,
9	His abode will be the "Hawiyah".
10	And what will make you realize what the "Hawiyah" is? [10-11]
11	A blazing Fire. [(An abyss/pit or mother; Just as a mother embraces a child, the "Hawiyah" (the Fire) will embrace the one whose life was devoid of good deeds.]

Quran Bangla by A Z M Alamgir

102. Surah At-Takathur (The Piling Up)

Verses: 8 | Revealed in Makkah

The English name of this Surah is **"The Piling Up"** or **"Competition in Increase"**. The title is derived from the first verse.

The Surah warns against humanity's extreme obsession with worldly achievements and possessions and the consequences of such a life. It emphasizes that worldly life is a test and that every individual will one day face accountability for their actions. It encourages people to think about the ultimate goal of life as presented by the Quran and inspires reflection on the necessity of setting limits on one's worldly desires. It reminds us that righteousness is the only true success.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Competition for increase (in worldly gains) and the desire for abundance keeps you distracted/neglectful, [1-5]
2	Until you reach the graves.

3	But no (this is not right); you will soon come to know,
4	Again, you will certainly come to know,
5	Oh! If only you knew with certain knowledge (then you would not have been so distracted)!
6	You shall certainly see the fire of Hell, [6-8]
7	Oh! You shall certainly see it with the eye of certainty;
8	Then, on that Day, you will surely be questioned about the pleasures/luxuries (you enjoyed). [Reminds us that we will be questioned not just about our sins, but also about the "pleasures" and blessings we were given—how we earned them and how we used them.]

Quran Bangla by A Z M Alamgir

103. Surah Al-Asr (The Declining Day)

Verses: 3 | Revealed in Makkah

The English name of this Surah is **"The Declining Day"**. In Bengali, its meaning can be expressed as **"Poronto Bela"** (The Afternoon/The Waning Time). The title is taken from the oath pronounced in the first verse.

The Surah speaks about the path of true success and the causes of failure for humanity. Humans are instructed to remain on the path of truth with patience and are encouraged to cooperate with one another in this regard.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	By the witness of the declining day (of time / of the age),
2	Certainly! Mankind is in a state of loss,
3	Except those who establish faith [following divine guidance] and do righteous deeds, and encourage one another toward the truth, and inspire one another toward patience. [To escape "loss," a person should fulfill four conditions. 1.Faith

	(Belief in the truth), 2.Action (Doing good deeds), 3.Social Responsibility (Calling others to the truth) and 4.Resilience (Mutual encouragement toward patience). It is not enough to be good individually. One should actively "encourage" and "inspire" others to maintain a healthy society.]

Quran Bangla by A Z M Alamgir

104. Surah Al-Humazah (The Scandal-Monger)

Verses: 9 | Revealed in Makkah

The English name of this Surah is **"The Scandal-Monger"**. The name is derived from the first verse.

In this Surah, backbiters and slanderers are addressed. People often measure what is "good" or "bad" and "high" or "low" in society through the lens of wealth and material gain. Such individuals focus solely on accumulating wealth without considering the means by which it is acquired. They also do not think about the proper way to spend that wealth. By unfairly inflating their own status, they strive for dominance and often resort to these paths to cover up their own wrongdoings.

They wrongly believe that their wealth will grant them immortality or keep them safe forever. This Surah warns against the evil consequences of such behavior. This warning provides guidance to help people understand correct behavior and the right course of action.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)

1	Woe to every slanderer and backbiter, [1-4]
2	Who piles up wealth and continues to count/organize it.
3	He thinks that his wealth will make him immortal.
4	By no means! He will surely be thrown into the *Hutamah*.
5	And what do you know of what the *Hutamah* is? [5-9]
6	It is the kindled fire of Allah,
7	Which reaches up to the (human) hearts. [This special punishment as a fire that does not just burn the skin but reaches the "heart," the very source of the person's arrogance and greed.]
8	Certainly! It will be closed in around them—
9	Within extended columns.

105. Surah Al-Fil (The Elephant)

Verses: 5 | Revealed in Makkah

The English name of this Surah is **"The Elephant"**. Abraha, the ruler of Yemen, attacked Makkah with a fleet of elephants, but his mission ended in utter failure. This Surah is named after that event.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Have you not seen how your Lord dealt with the army of elephants? [This event occurred in the year of the Prophet's (ﷺ) birth (570 CE). Abraha had built a massive cathedral in Yemen and wanted to divert the Arab pilgrimage away from Makkah; when he failed, he attempted to destroy the Kaaba.]
2	Did He not make their treacherous plan fail?
3	And He sent against them swarms of flying creatures, [Birds/traditionally known as Ababil]
4	Striking them with stones of baked clay,
5	And He made them like chewed-up straw/husks. [Defeated a superior military force using

	only small stones and the invaders were left like "chewed-up straw" demonstrating that the Kaaba was under divine protection.]

Quran Bangla by A Z M Alamgir

106. Surah Quraysh

Verses: 4 | Revealed in Makkah

This Surah is addressed to the tribe of Quraysh (the tribe of the Prophet (S). The Quraysh tribe had received countless blessings from Allah, of which they were well aware. Their duty was to fulfill their responsibilities toward Allah—to worship Him and remain loyal to Him. Because of Allah's grace, they enjoyed economic stability and safety from external threats, which allowed them to prosper.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	For the familiarity (protection/grace) of the Quraysh—
2	Their familiarity with the (commercial) journeys of winter and summer [knowing they were blessed by Allah's grace in these travels. The "winter and summer journeys" refer to the trade caravans the Quraysh sent to Yemen (in winter) and Syria (in summer).]—
3	Therefore, let them worship the Sustainer of

	this House (the Kaaba), [Their unique position as guardians of the Kaaba allowed them to travel safely while others faced raids. Their prestige and wealth were directly tied to the sacred sanctuary.]
4	Who has fed them against hunger and secured them against fear. [Two most fundamental needs: Food security (relief from hunger) and National security (relief from fear).]

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107. Surah Al-Ma'un (Small Kindnesses)

Verses: 7 | Revealed in Makkah

The English name of this Surah is **"Small Kindnesses"** or **"Neighborly Assistance"**. The name is derived from the final verse.

In this Surah, the behavior of hypocrites is described. They are the kind of worshippers who are heedless of their prayers. Despite being worshippers, they are stingy even in showing the smallest kindness to the distressed. This Surah provides guidance on how the behavior of a true believer should be.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Have you seen the one who denies the Deen/Religion/Path of Allah (the Day of Judgment)? [1-3]
2	For that is the one who harshly repels the orphan,
3	And does not encourage the feeding of the needy. [Faith is not just about prayer but about how

	one treats the most vulnerable members of society, like orphans and the poor.]
4	So, woe to those worshippers, [4-7]
5	Those who are heedless of their prayers;
6	Those who only want to be seen (to show off),
7	And withhold even small kindnesses (neighborly needs) or charity! [Prayer becomes meaningless if it is done only for show and is not accompanied by a spirit of giving. Even refusing to share simple, everyday items or small acts of help is seen as a failure in one's religious path.]

Quran Bangla by A Z M Alamgir

108. Surah Al-Kawthar (The Abundance)

Verses: 3 | Revealed in Makkah

The name is derived from the first verse. Before and after receiving Prophethood, the Prophet (PBUH) faced extreme hostility and mockery from his opponents. During such a time, when he suffered personal grief (the loss of his sons), his enemies taunted him, calling him "cut off" (without heirs). In response, Allah revealed these words of comfort and solace. The word "Abundance" reflects the immense blessings bestowed upon him.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Certainly! We have granted you the Abundance (Al-Kawthar);
2	Therefore, pray to your Lord and offer sacrifice.
3	Certainly! (It is) your mocker who is the one cut off (from all good).

109. Surah Al-Kafirun (The Disbelievers)

Verses: 6 | Revealed in Makkah

The name is derived from the first verse. From time to time, the disbelievers used to approach Muhammad (PBUH) with various proposals for compromise. They proposed that if their deities were accepted, they too would accept the Prophet's God. In that context, the answer was given in this Surah, addressing the disbelievers.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Say: O you disbelievers!
2	I do not worship what you worship,
3	Nor do you worship whom I worship,
4	And I will not worship what you worship,
5	Nor will you worship whom I worship;
6	For you is your religion; and for me is my religion/way of life.

110. Surah An-Nasr (The Help)

Verses: 3 | Revealed in Madinah

The English name of this Surah is **"The Help"**. The title is derived from the first verse.

In this Surah, the assistance provided by Allah is discussed. It contains guidance on how believers should behave when victory is achieved through the help received from Allah. The directed behavior helps the victors avoid arrogance, errors, or any kind of unruly path, and instead encourages them to walk the right path with patience. Walking the right path strengthens the morale of the believers. Upright, high-standard, and good behavior attracts people toward the path of Islam. This guidance was revealed after the Conquest of Makkah.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	When the help of Allah and the victory comes,
2	And you see people entering the way of Allah (Islam) in crowds,

3	Then celebrate the praise of your Lord and pray for His forgiveness. Certainly! He is ever ready to show forgiveness.

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111. Surah Al-Lahab (The Palm Fiber)

Verses: 5 | Revealed in Makkah

The name is taken from the first verse. It refers to the power and eventual destruction of Abu Lahab, who was an uncle and a bitter enemy of the Prophet.

Verse No.	The Revelation (In the name of Allah, the Most Gracious, the Most Merciful)
1	May the power of Abu Lahab be destroyed, and he himself is destroyed.
2	His wealth and what he earned will not benefit (save) him.
3	Certainly! He will enter a blazing fire of flames,
4	And his wife as well—the carrier of firewood (thorns),
5	Around her neck will be a rope of twisted palm fiber.

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112. Surah Al-Ikhlas (The Purity of Faith)

Verses: 4 | Revealed in Makkah

The English name of this Surah is "Purity of Faith". In Bengali, it can be described as the "Purity of Belief." The name of this Surah has been chosen based on its subject matter. In this Surah, the concept of Allah is presented, which helps individuals avoid misconceptions and establish a purified belief.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Say: He is Allah, the One and Only.
2	Allah is not dependent on anyone; everyone is dependent on Him.
3	He does not give birth, nor was He born.
4	And there is no one comparable to Him.

113. Surah Al-Falaq (The Daybreak)

Verses: 5 | Revealed in Makkah

The English name of this Surah is **"The Daybreak"**. In this Surah, the way to seek refuge in Allah—the Sustainer of the rising dawn—from the evils of His own creation is shown. This prayer increases the mental strength of a believer. Such mental strength aids a believer during times of danger.

Verse No.	The Revelation (In the name of Allah, the Most Gracious, the Most Merciful)
1	Say: I seek refuge with the Sustainer of the rising dawn,
2	From the evil of that which He has created,
3	From the evil of the darkness of night when it intensifies,
4	And from the evil of the knots of witchcraft (secret arts),
5	And from the evil of the envious one when he envies.

114. Surah An-Nas (Mankind)

Verses: 6 | Revealed in Makkah

The English name of this Surah is **"Mankind"**. In Bengali, its meaning is "Manabjati" (The Human Race). In this Surah, the way to seek refuge in Allah—the Sovereign of Mankind—from the evil of whispers is shown. This prayer increases the mental strength of a believer. Such mental strength aids a believer during times of danger.

Verse No.	**The Revelation** (In the name of Allah, the Most Gracious, the Most Merciful)
1	Say: I seek refuge with Him Who is the Sustainer of mankind,
2	The Sovereign of mankind,
3	(Who is) The God of mankind,
4	I seek refuge from the evil of the sneaking whisperer (who hides),
5	Who whispers (Satan) into the hearts of mankind,
6	From among the Jinn and mankind.

(The original published book is in Bengali language. Little deviation may occur in this machine translated version.)

END

Quran Bangla by A Z M Alamgir